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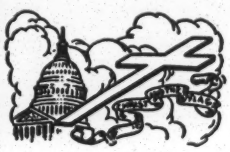
Pathways Old and New-

Christian Roots of Democracy in America

By ARTHUR E. HOLT

(Reviewed, with additional material, by MRS. E. D. McKUNE, Nampa, Idaho.



"Christianity and Democracy in America" is our interdenominational Home Mission theme for this year. Many books, platform and radio lectures, magazine and newspaper articles have appeared on this vital topic. Let us consider it now from the Christian viewpoint.

Surely practical Pathways of Service should open up to us as we consider the relationship between Christianity and Democracy!

The title of our Textbook stimulates curiosity. To what "Christian Roots" does the author refer? Does he imply that Christianity and Democracy are identical?

In the Introduction Dr. Holt says that they are not identical, but that each flourishes best in the atmosphere of the other. Candidly and constructively critical, he desires to help us to discover the religious foundations of democracy, and the inseparable relationship between democracy and love of God.

The text is dedicated to the cause of undergirding our democracy by extending into every American community, through the Church, the teachings of God, brotherhood, and human duty. The Church does three things which are important in saving Democracy from within: helping people to worship; teaching people to read the Bible; constituting a culture-transcending fellowship which reaches out beyond points of race, class, geography.

This review departs from the usual manner of presenting our Mission Study Books in that it is a "Brief" or "Full Outline." The desire was to make it *full* enough that the casual reader may glean something of the truths presented in the Textbook—yet *not so full* but that Study groups will want to have a "look-see" at the Text itself, and not depend upon a second-hand Review. Unless otherwise stated, the material is from *Christian Roots of Democracy in America.*

The Social Excitement of the Present
(Chapter 1)

A. Western Civilization is being shaken by one of the most profound social changes in history.
   1. Three economies competing against Democracy and Christianity
      a. Fascism in Italy—stresses *Empire* or *Supremacy of State*
      b. National Socialism in Germany — stresses *Race*
      c. Communism in Russia—stresses *Class* or *Proletariat Mass*
   2. Democracy leaders believe in:
      a. Cooperation in self-government
      b. Education that respects individual judgment
      c. The dignity of the Church as the supreme teacher of morals
      d. The worship of God who transcends race, class, nation
   3. Democracy's competitors criticize democratic systems, which they say result in:
      a. Unequal vocational opportunity
      b. Failure of liberal education to help in crises of life
      c. The worship of God seeming faint beside guns and bombers

B. Relationship between Christianity and Democracy
   1. Can Christianity live inside a fascist state? An empire? An aristocratic democracy? (See Answers, p. 3)
   2. What is Christianity? (Supply own definition)
      a. "Christians are people who believe that the goal of God's salvation is spiritual maturity on the part of man in a fellowship of men who rise above provincial boundaries of class, race and geography into a "Community of the spirit" (p. 5)
   3. What is Democracy? (Supply own definition. Following are quotations)
      a. "Democracy" comes from Greek words meaning "the people" and "to be strong" or "to rule." "A form of government in which the supreme power is retained and directly, or indirectly by representatives, exercised by the people."—Webster.
      b. "Government of the people, for the people, by the people." Thus Democracy will be good or bad, depending as the people are good or bad.
      c. The ideal of Democracy—Each for all and all for each.
      d. "Arrangement between the various functions of society, religion, education, family, business and state, which allows freedom in order that there may be cooperation." (p. 3)
      e. "The totalitarian state is like a great ocean liner which starts out with charts perfected, all the officers in their places, but if it strikes an iceberg it goes down, with all on board; a democ-

racy is like a raft: you absolutely can't sink it but your feet are always wet." (p. 4)

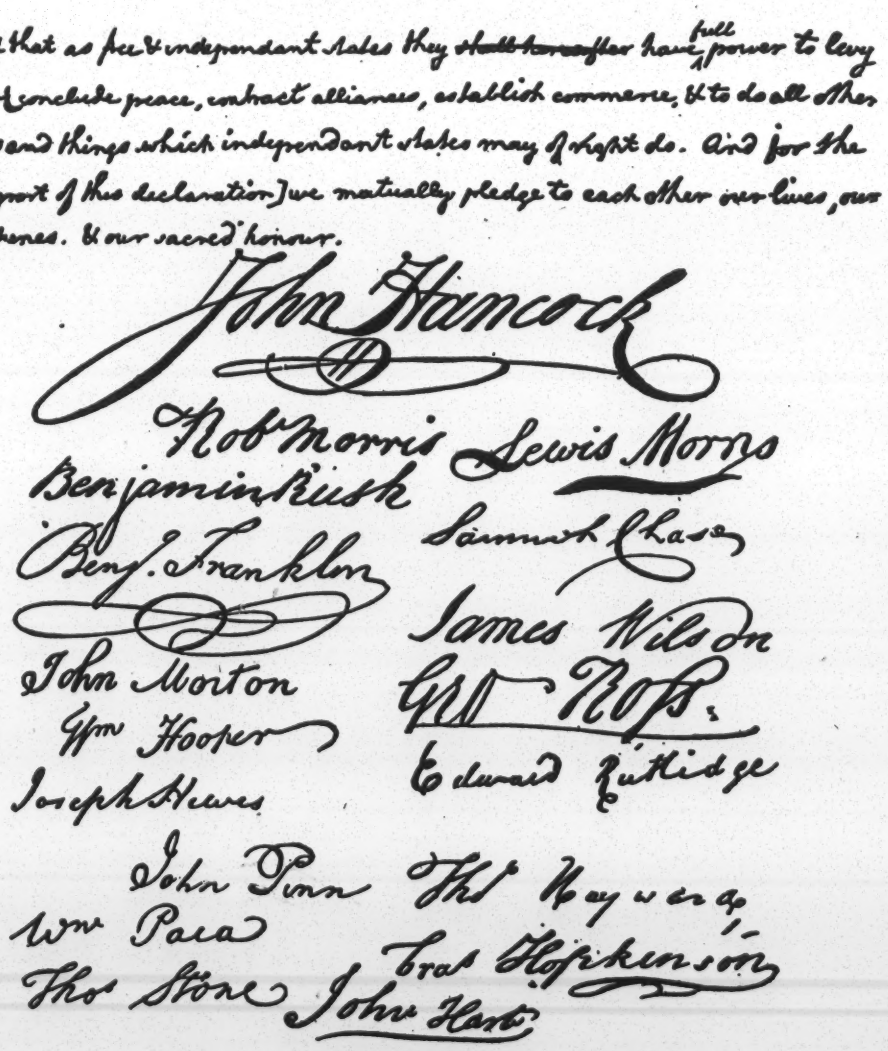
4. "Democracy's relationship to Christianity might be that of soil to seed; it constitutes the soil in which Christianity can grow." (p.4)
5. "Both Christianity and Democracy stress the importance and responsibility of the individual, and seek for him freedom in the highest sense of the word."
6. "Democracy has been called the attempt to give political expression to Christianity. Democracy offers the best opportunity for political and social brotherhood and the fullest possibility for individual growth and the pursuit of truth. As democracy is rooted in Christianity, so it depends on Christianity for its flowering. Thus, Democracy is dependent upon good citizenship. The source of good citizenship is character. The primary purpose of Christianity is the development of Christ-like character." (*Author of Liberty*, p. 5)
7. "Democracy, like Christianity, would be meaningless if all human

The American Flag—The Emblem of the United States of America.

"Your Flag and My Flag."

beings were identical. The whole point of Christianity is that though men differ morally, intellectually, and materially, each one is treated by God as equal and of equal cosmic value; the whole point of democracy is that, though in fact men are unequal in physical, mental and moral endowments, each should be treated by the state as of equal social and political values."—Leonard S. Wolff.

8. "Democracy, like Christianity, is an ideal hard to attain. Shall we pull the ideal down or shall we hold it high?"
9. Is Democracy a Protestant concern? "Protestantism and Democracy have come down through History together. Each flourishes best in the atmosphere of the other. The Roman Catholic Church has been intermittently democratic; Democracy in political life and in religious life reinforce each other or die together; Both stand for living by moral persuasion, by social cohesion, by fellowship and by progress through mutual exchange of ideas." (p.7)


and that as free & independant States they shall have full power to levy
war, conclude peace, contract alliances, establish commerce, & to do all other
acts and things which independant States may of right do. And for the
support of this declaration we mutually pledge to each other our lives, our
fortunes, & our sacred honour.
John Hancock
Rob Morris
Lewis Morris
Benjamin Rush
Sam Chase
Benj. Franklin
James Wilson
John Morton
Geo Ross
Wm Hooper
Edward Rutledge
Joseph Hewes
John Penn
Thos Nelson jr.
Wm Paca
Thos Stone
Chas Carroll
Thos Hopkinson
John Hart

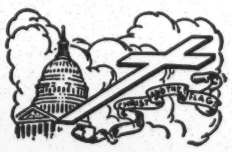
Signers of the Declaration of Independence.

C. Dr. Merriam's Democratic Assumptions (p. 4)
   1. The importance of the individual
   2. A belief in the gradual improvement of mankind
   3. The gains of a commonwealth are mass gains and should be shared by the masses
   4. The political power of a nation should be distributed
   5. Progress should be by education and common consent

D. Other Elements Contributing to the Democracy we know today — Greek; Village government of Central Europe; family experiences; frontier living.

E. Conclusions—the essence of the social excitement of the present hour.
   1. Protestantism must take seriously the threat to itself in fascist and communist revolts. (p. 8)
   2. Democracy must take seriously its stake in Protestantism. (p. 9)

Democracy Has Roots
(Chapters II, III, IV)



A. Democratic Roots in the Old Testament Community (Chapt. II)

The Bible is made up of laws, personal histories, stories of conflict, poetry, and philosophy—the record of a pilgrimage in the direction of spiritual maturity of a people. An intelligent study of the Bible leads one away from a belief in the divine right of kings, in making a fetish out of blood or soil, in considering the nation as an ultimate fact, in rendering to Caesar what belongs to God. The God of the Hebrews is not a God of war and power, nor of fertility cults. He is a covenant-making, covenant-keeping God who expects man to enter into covenant with Him. The following men show how God worked in furthering the progress of the Hebrews on their Pathway toward Spiritual Maturity, from the time the shepherds from Canaan sought famine relief in Egypt:

1. *Moses*—Convinced by God that he was called to be the liberator of his people, he aroused their will to be free; he broke Pharaoh's will to enslave them; he maintained their morale and formed a tribal organization which had in it much of democracy; he substituted control by the law of God (Decalogue) for Pharaoh's control.
2. *Samuel*—Satisfied the demand of the people for a nationalization program by choosing first Saul, whose military leadership was disappointing, then David, to be Kings.
3. *David*—Put spiritual courage and power above military strength; loyalty to office above private success; united the people in a

central worshipping place; always a man of the people, whose motto might have been "Service."

4. *Solomon*—Introduced social changes into Hebrew life, giving luxury to the rich, but taxes for the poor; organized the kingdom into provinces, substituting political and economic relationships for the old tribal relationships.
5. *Rehoboam*—His love for luxury and self-indulgence led him to oppress the people, thus inciting the first Peasant Revolt, in which an important stand was taken for democracy.
6. *Ahab*—As King of Northern Israel, he opposed the peasants, which led to the Second Peasant's Revolt, centering about Naboth's Vineyard.
7. *Jehu*—Chosen by Elisha to avenge the death-of-Naboth-and-Vineyard Incident; Through Revolution rights for the Hebrew farmer secured.
8. *Prophets*—Elijah, Amos, Micah.—They noted the emergence of the Israelites from old tribal government to monarchy and the subsequent political control shifted from country to city, from freedom for the herdsmen and peasant to conscript labor and taxes. They condemned luxury, land monopoly, oppression of the poor, corruption of courts. Their messages, which resulted in legislation for the common people, have roots that are timely today.
9. *Always the Decalogue*—This set of principles to guide the Hebrews had the approval later of Jesus, and contains roots needed today. (pp. 30-39)

B. Democratic Roots in the Early Christian Community (Chap. III)

1. *Life and Teachings of Jesus*—Of humble origin; associated with common people of all races, classes, social standing; denounced sin everywhere; taught Redemption for all; sought Peace through Love; taught by incident, deed, and in simple symbols; left a unique, growing influence as the Son of God revealed in flesh, and of the ideal of the "community of the spirit" which transcends the limitations of race, class, geography, and national custom.
2. *Paul*—His shipwreck experience illustrates the democracy of the N. T. From the status of a despised prisoner he became commander of the ship because of his faith in Christ. Symbol of the lowly Christian community, which, inspired by religion rose to the top in the Roman Empire.
3. *Doctrine of Consent* (pp. 45-54)—Our covenant-making, covenant-keeping God insists on keeping alive the "doctrine of consent" in man. The early Christian community had a sense of cosmic destiny, a belief in the new order of love, and in personal immortality. Feeling that man was lost, and unable to save self, the early Christians accepted God the Father through Christ the

Son, as their Savior. They judged the world according as the world violated certain principles. (See 8 questions which Christianity has a right to ask of any social order in judging failings of our Western Democracy—p. 53)

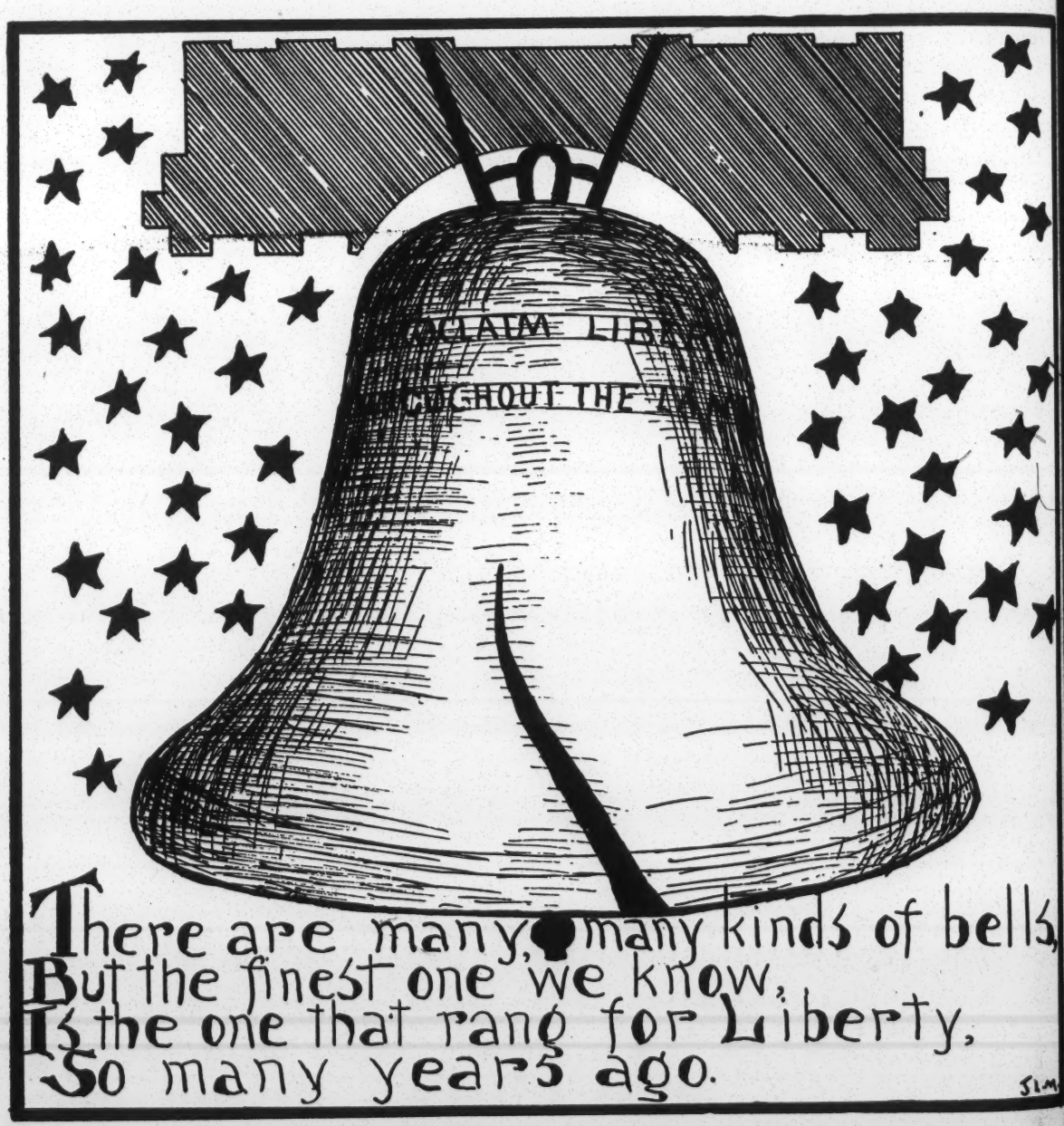
4. *Effects of Early Christian-Community Roots in teaching Bible today*—Helps children to recognize the supremacy of God and His desire that they keep alive the Doctrine of Consent; makes them realize the importance of seeking a social order in which race equality and the freedom of worship and discussion prevail; inspires them with the call of Christian Stewardship. Teaching the Bible in mission lands inspires the people to seek freedom and democracy in Life's relationships.

C. The Religious Element in the Folklore of American Democracy. (Chap. IV)

Christianity and Democracy are not identical, yet in the background of American Democracy, the two are never entirely separated. Evidence of a "prophet movement" which in succeeding periods has spoken in the name of Christianity about problems of right and justice, and is thus significant in maintaining Democracy. The Author uses the "Hall of Fame" idea of presenting portraits which might be found in the following "rooms:"

1. *The Founding Fathers*—They considered America a divine adventure in a new type of commonwealth. Seeking to glorify God, and to serve men, were such leaders as: John Cotton, John Davenport, Cotton Mather, Roger Williams, William Penn, Frances Makemie. Their pattern of freedom approximated that of the Hebrew Commonwealth.
2. *The Clergy and Revolution*—Men like Charles Chauncy, Samuel Cooper, Jonathan Mayhew preached social messages on law and state which helped undergird the American Revolution. Clergy often had more power than they knew how to use. Their counsel was sought in Town Meetings, where they were influential in the cooperative adventure of the people, for the people and by the people in the name of God.
3. *Frontier Revivalists and Missionaries*—Jonathan Edwards, Gilbert Tennent, John Wesley, George Whitefield, and Charles G. Finney are said to have been more influential in organizing the populations of the Middle West and in shaping the American mind than all the educators, politicians and statesmen combined. Frontier missionaries like Peter Cartwright, John Mason Peck, Jason Lee, Marcus Whitman, Starr King, Sheldon Jackson were important in establishing ordered democratic government in the West and Northwest.
4. *The Great Quakers*—John Woolman, Benjamin Rush, Lucretia Mott, Rufus Jones, expounded the true philosophy of American Democracy in their concern for the oppressed.

5. *Men of the Roaring Forties*—William Channing, believer in Jeffersonian democracy; The Transcendentalists; Horace Bushnell, America's first great religious sociologist; Dorothea Dix and her reforms for the insane; Theodore Parker, crusader; Samuel Gridly Howe and Laura Bridgman, interested in the blind; William Lloyd Garrison, Julia Ward Howe, and the Beechers, who worked for freedom for the slave.
6. *The Gay Nineties*—Gay for the wealthy few; drab for the laborer in the city slum and the farmer on the prairie. Ministers like Kyle were sympathetic to the farmer; Robert Wood, Graham Taylor, William T. Stead, interested in city multitudes; Anti-Saloon League and Christian Associations fighting social evils such as intemperance and prostitution.
7. *Gallery of the Present* (Unfinished)—Living men and women



working for a new international order and new socialization of the resources of our country. Interested in the underdog, slum dwellers, sharecroppers and in all needy minority groups, and in the Christian concept of law and property. (Note 17 points—Social Ideals, p. 82)

Where Democracy Has Failed to Carry Through (Chapters V, VI, VII)

A. Failure to Win the Emotions of the large-scale Populations for Public-minded Activity.

1. Large scale emotions constitute the major problem of government in carrying through united national action, such distinct large groups as consumers, farmers, manufacturers.
2. City Tensions—striking contrasts between races, and between rich and poor in housing, education and luxuries, result in bribery, corruption, and cut-throat competition.
3. Urban and farm laborers fearful about employment.
4. Political demagogues appeal to non-democratic emotions and prejudices.
5. Democracy's very trust of the emotions of people often causes trouble. Freedom of speech, of discussion, of division of labor among various functions often do not achieve a cooperative social order. Testimony of modern statesmen that progress in the U. S. awaits a change of heart on the part of Americans.
6. Democracy needs revival of truth-telling and truth-hearing such as the Church, which also deals in emotions, can give. The Christian passion for righteousness is in conflict with prejudice, greed, and fear. Propagandists win by appealing to emotion of prejudice, not to purity of heart, friendliness, reason. The only way to win the battle of democracy is through a program of brotherhood inspired by the Church.

B. The Gains of Our Commonwealth have not been Democratized.

1. The Industrial Revolution in America opened up factory and world markets, displacing neighborhood production, resulting in highly competitive business among manufacturers and exploitation of child labor and farm producers of raw materials.
2. Concentration of National Wealth. Ownership and operation of large industrial systems by a few rich families made them powerful controllers also of press and cultural features of American life.
3. Gains are one-sided and not shared. The Grange, Farmers' Union, Farm Bureau, and Cooperatives were organized to broaden economic prosperity for the farmer.

4. The problem of how much and what power to turn over to the state.—To the state might be given long-time programs such as reforestation, engineering projects, world routes of transportation and communication, mass education, public welfare and large scale relief. But the state does not do well: enterprise calling for above-the-average professional skill and devotion; activities demanding personal devotion such as family life; matters of conscience which involve regimentation of private habits.

C. The Back Wash of World Empire on Democracy. (Chap. VII)

The natural Rootage of Democracy is in the simple relation of life—home, neighborhood, and simple labor which demand fellowship and communion. Christianity and Christian missions call for World-wide fellowship of faith and good will. Without it we must accept the world of empires built on force, fear, exploitation.

1. Wars are the reverse of community living, of peaceful democracy at its best. Failure to build world fellowship is responsible for present crisis.
2. World community needs spiritual basis. Democracy in world government needs something like the League of Nations. Only history can tell how much of the world chaos, of the present unrest is due to those who refused to go forward to some kind of world organization when we had the chance.

"MY COUNTRY RIGHT OR WRONG"

My Country, right!
True to the laws of God and man,
Loyal to justice, leal to life,
Spurning the bigot's spiteful ban,
Holding the world in love's wide span,
Foe of eternal strife.

My Country, Wrong?
God grant that she be spared that fate;
But, if she errs, God make us wise
Humbly her faults to contemplate.
Thus may our meekness make her great,
Worthy in Freedom's eyes.

—*Thomas Curtis Clark.*

Quoted by permission in Discussion and Program Suggestions by Mrs. E. B. McClintock.

Youth Seeks New Pathways

(Merely an outline suggestive of the observations you may make concerning Youth you know. Chapters VIII, IX may be helpful.)

YOUTH may question today whether it has the opportunity to seek the Pathways of Democratic Freedom guaranteed by our Constitution and handed down from the days of our Founding Fathers. Youth is called to be regimented into army, navy, and air camps. What chance do young people have to pursue *new, constructive Pathways?* Their reactions may vary all the way from *resentment* as they note the futility of wars—through *indifference* and a "don't-care-what-happens" attitude that leads them to consider human life as cheap and therefore it is not necessary to maintain high moral and spiritual ideals—to a *patriotic fervor* of giving all to save American Democracy.

But, regardless of these reactions, is it not natural for Youth to see visions of a better world of Love and Peace and Happiness and of freedom from war, chaos and insecurity?

Youth says:

"Where lies our path? We seek to know,
To measure life, to find
The hidden springs of truth whence flow
The joys of heart and mind."

—Copied from *Program Calendar.*

Christian Youth is doubtless seeking—as Youth has always sought—to build the "ideal" America. The following Pathways are not peculiarly Youth's, yet, inasmuch as past generations have not made them safe, may we not say they still beckon to Youth?

1. *New Pathways of Respect for Human Personality*—Life is a gift of God—a Stewardship—and therefore each human personality is precious. What may we do, and help others to do, so that all of us realize that race, class, creed, color, make no difference in the nobility which our Christian religion gives to each individual?
2. *New Pathways of Home Ideals*—Home life will be beautiful or miserable, as the ideals of its members are noble or selfish. The home is the unit which largely determines the character of the community, and the nation. The high rate of divorce in the U. S., the children deprived of their birthright who come from these broken homes—what a challenge to Youth to build the home of love and happiness!
3. *New Pathways of Education and Scientific Research*—It is the Truth that makes men free! The twentieth century has witnessed marvelous inventions and discoveries. More pioneers are needed in the realm of discovering how to live as human beings together.
4. *New Pathways Toward a Free Church in a Free Society* (Chap. VIII). The separation of Church and State should not result in *Indifference* between them. New

evaluation needed of the place and province of the church and its mission to the community and to the world. There is pioneering work to be done in the future in giving to the community great ideas about God, duty, human fellowship, sin and righteousness. The church must maintain its own freedom and realize that society can be saved only when its various social groups impose upon themselves the standards of service and work together. More interest in study groups, forums, public assemblies needed to Christianize public opinion.

5. *A New Crusade for Christian Citizenship and Civilization* (Chap. IX) — Both democracy and the world require a successful demonstration that the democratic order will work. Down through the ages the torch of human progress has been carried first by the servant of religion, then by education, then by industry and politics. Once again it is passing to the hand of the servant of religion. The great spiritual truths of Christianity and democracy call for men of faith for their appreciation and defense. (pp. 162-165)

Crusade needed against the four great racial scourges — intemperance, prostitution, gambling, and ignorance. Dr. W. F. Rotzler of our Board of American Missions quotes these figures: "Of the 52,000,000 young people in the U.S. under 25 years of age, 27,000,000 have never received any sort of religious education. One-half of the 47,000,000 criminals of the U.S. are under 21 years of age. There is an average of 1 saloon for every 71 families; 2 saloons for every church; 5 saloons for every 3 schools."

Read "Author of Liberty," the young people's study book. Through brief, interesting case stories, practically every problem of American Democracy is presented: political corruption, slums, crime, unemployment, the needs of minority groups such as the American Indian, the Negro, the sharecropper, the refugee. . . .

Greatest of all, we need a crusade for a world built not on fear, force, or empire, but on mutual respect and loyalty, love and trust. The high cost of a democratic society is the development of a generation of people whose spirits are stirred by the great truths of Christianity, and who seek a social order which will give the spirit of Christianity a chance for social expression. (p. 172) Will all adults who read these lines seriously consider what you are doing, and may do, through God's help, to assist in the development of such a generation of Youth?

"What sought they thus afar?
Bright jewels from the mine?
The wealth of seas, the spoils of war?
They sought a faith's pure shrine."

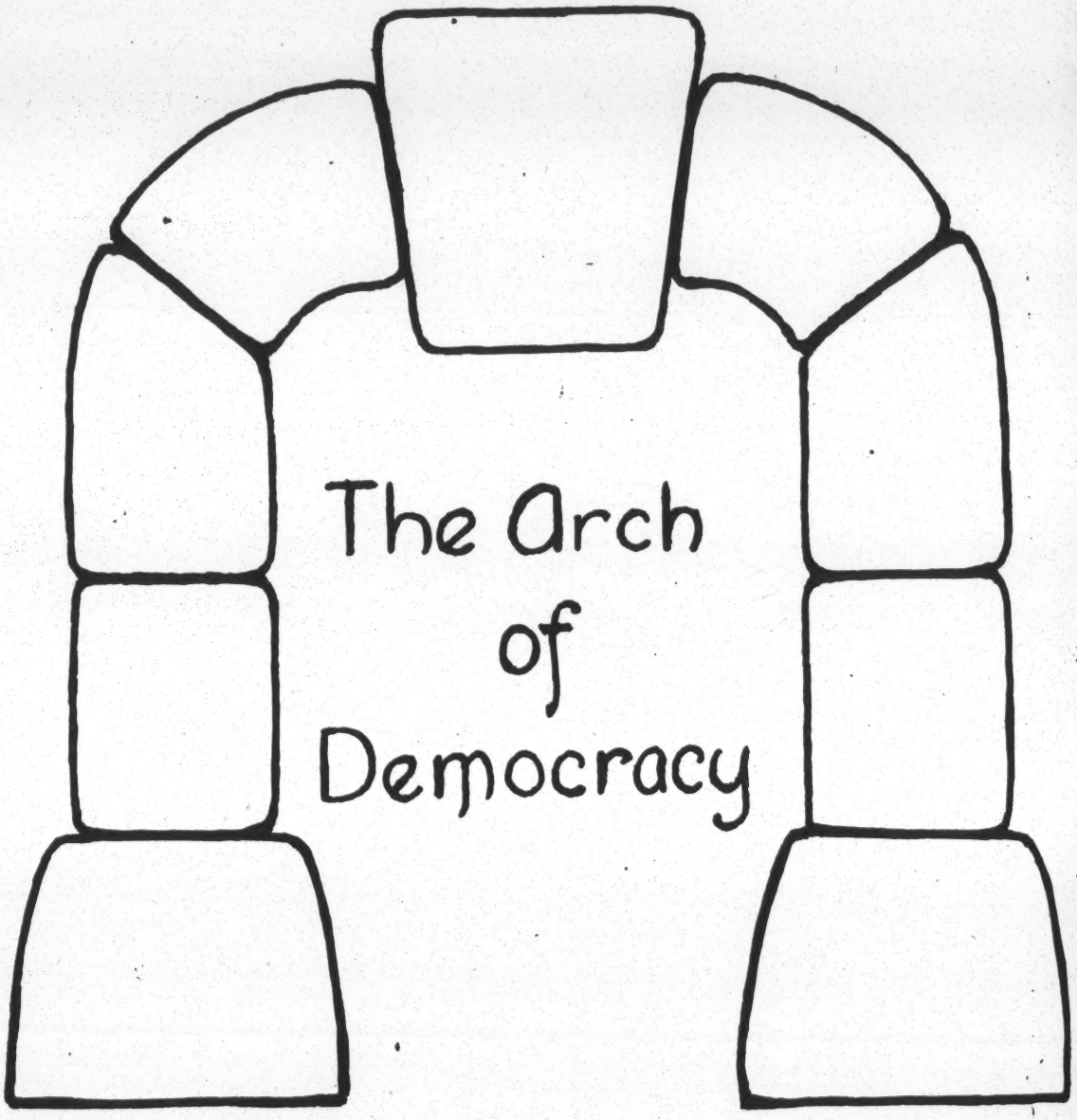
"Ay, call it holy ground,
The soil which first they trod;
They have left unstained what there they found,
Freedom to worship God."

—*Felecia Hemans.*

Program Suggestions

FOR THE STUDY OF CHRISTIANITY AND DEMOCRACY IN AMERICA

1. *Let us study Democracy in a democratic way.* Perhaps that might be done by giving everyone a chance to take part, either through Topic Assignments or through Discussion of this most timely and interesting subject. Of course the discussion should not be time-wasting in that it comes "out of the abyss of ignorance," but based on facts and personal convictions.
2. Use the book *Christian Roots of Democracy in America* by Holt (See Literature Dept.) The foregoing outline is intended to be simply a guide to your own planning and preparation.
3. *Author of Liberty,* by Searle, the Text recommended for young people, but it is equally excellent to use in the Women's Society meetings. Have some of the stories told. Others may be dramatized. The brief stories in this book depict practically every problem in American Democracy today.
4. One meeting on this great theme should be but the beginning of an intensive study of Christianity and Democracy. If possible extend it into extra sessions. Our Board of Administration, in material sent to pastors, recommends a School of Missions of from 4 to 6 weeks, held on mid-week service night, Sabbath evening or in Bible School, with satisfactory grouping by age, sex, Bible School class, or common interest, using the Text books recommended for Interdenominational study. Special features for different evenings might be Pageant or missionary play, debate, address by missionary or board secretary, stereopticon lecture or motion picture film, or symposium. General directions suggested, include: *Advertise well, organize carefully, staff thoughtfully, undergird prayerfully, plan for definite service afterward.* (p. 12—Plan Book for U. P. Church, 1941-42) Why not talk with your Pastor about it, telling him that the Missionary Society is willing to assist in promoting this School? If this plan is not practical, why not organize a small group desirous of more detailed study and meet regularly, or at least circulate these two Textbooks among members for reading. Both *Christian Roots of Democracy in America* and *Author of Liberty* are on our 1941-42 Reading Course List!
5. The booklet, *Discussion and Program Suggestions for Adults* by Mrs. E. E. McClintock, 25c contains some fine suggestions concerning ways to arouse interest, activities, projects, source material, and two types of plans one for Discussion groups, the other for Program meetings.
6. Something tangible to take home often deepens the impressions in the meeting. Fold one-half sheet of typewriting paper, thus making a leaflet, size 4¼x5½ in



Name the Foundation Stones; the Keystone; the other Stones. Which Stone should be marked the "Bible"?

WHAT IS YOUR OPINION?

(Complete sentences yith one of the words)
(McClintock Helps, p. 13)

1. The achievement of a democratic way of life is primarily the responsibility of the: home; school; church; government; voting public.

2. The word which most nearly defines democracy is: liberty; abundance; brotherhood; equality.

3. The most powerful channel for propaganda is: the movies; the radio; newspapers; books.

4. The group which has the largest personal concern with democracy is: labor; the farmer; youth; business.

5. The greatest danger to democracy today is: war; unemployment; self-interest; race prejudice.

On p. 1 of leaflet write several definitions for Democracy, leaving space for each one to write her own definition, or a definition worked out by the group.

On p. 2 use the suggestion someone has offered of building "An Arch of Democracy." Draw an arch with 3 or 4 stones on each side of the central Keystone. As you ask your group to consider this page read Psa. 14:12 and this quotation from *Author of Liberty*, p. 3. "If the keystone in the arch of democracy is the principle of the sanctity of individual life, then the best internal defense of democracy is the determination on the part of all its members to assure such sanctity for every man, woman and child in the nation." What type of arch do you wish to bequeath to your children? Discuss what names should be given to the other stones in the arch, and let each one mark these names on the "stones" in her leaflet. Stones might me such as: freedom of worship; educational privileges for all; honorable work for all; health privileges; freedom of speech, etc. . . . The cement might be "Love" or "The Golden Rule."

On p. 3 of leaflet copy a Test, such as the Opinion Test found in McClintock's suggestions, p. 13.

Might leave p. 4 blank for individual notes, or have as heading at top the request to list places wherein Democracy in America is not operating effectively. What can the Church do to save Democracy from within?

(Making copies of leaflet such as described could be done quickly on typewriter or mimeograph) and one leaflet given to each person at beginning of meeting.

7. If you do not use leaflet idea, might use the "Arch of Democracy" in another way. Make a large Arch on blackboard, and call for group to name stones. Or, assign previously certain "stones" to individuals, asking them to speak briefly on that point as they add the "stone" to a chart, which when completed makes the arch. Follow with song, "God Bless America."

8. Invite a Christian immigrant to speak briefly, telling what ideals and ideas he or she had before coming to America; present impressions; p e r s o n a l ideal for helping make America a Christian Democracy.

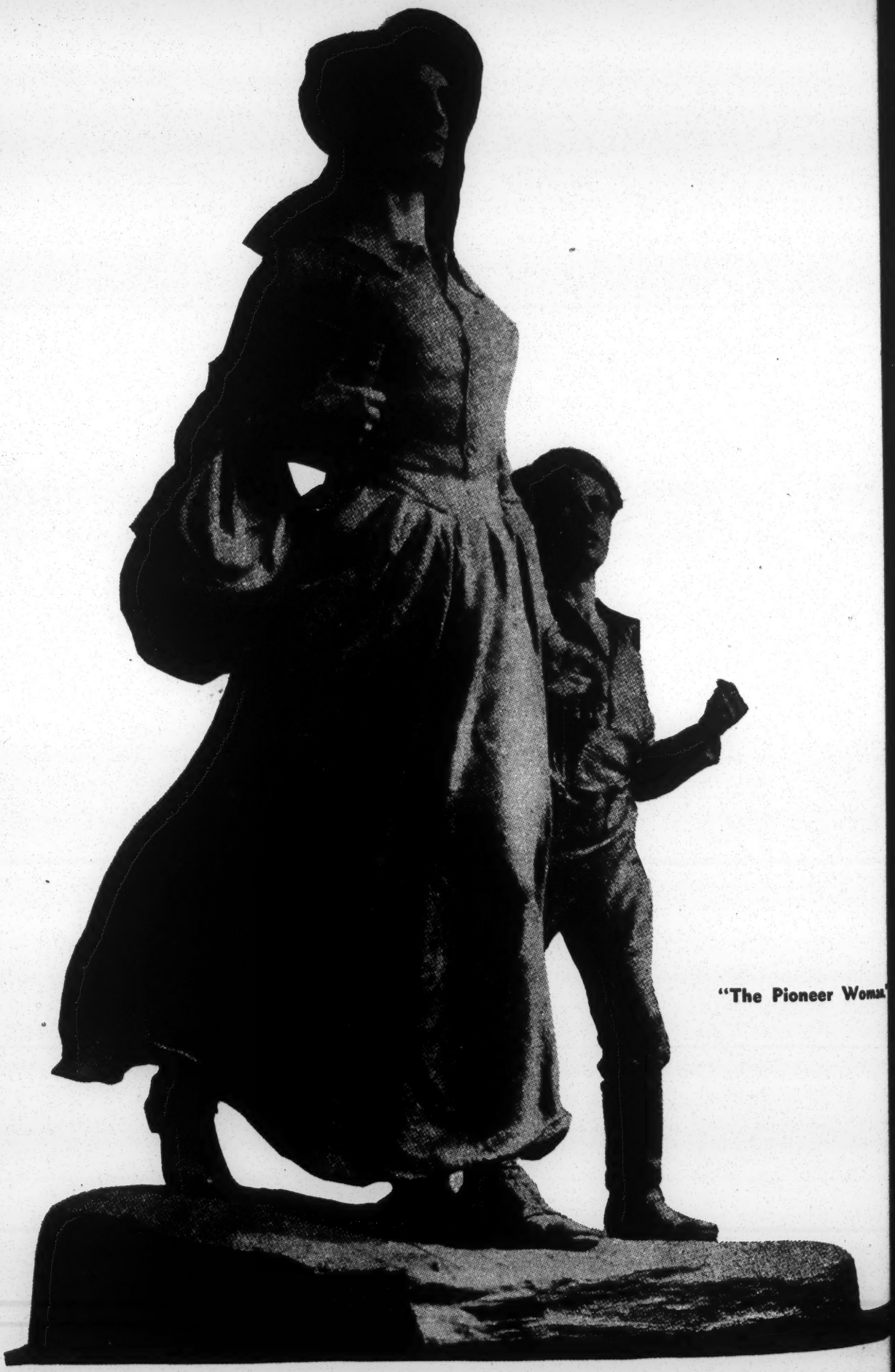
9. For *Poster* or *Invitation*—Striking pictures of church, or home family group or statue of Liberty, or American and Christian flags . . . etc. Print, "Democracy, like Christianity is an Ideal hard to attain. Shall we pull the Ideal down, or shall we hold it high?" Give time and place of meeting.

10. *Room decoration*—The December meeting, so why not give a ''C h r i s t m a s y'' atmosphere? Large picture of the Nativity might be used to impress the fact that God's gift of freedom came through the Christ Child—freedom from sin, from selfishness, from fear.

11. Questions for Discussion.

    a. How is your congregation

(Continued on page 151)



"The Pioneer Woman"

The Pioneer Mother Speaks

Scant plenishing I took to that new land.
Some bits of household stuff; a gown or two;
An iron pot and pan; strong pewter plates
And cups that would not break; a feather bed;
Covers I wove myself on a hand loom;
Some flower and garden seeds and a few roots,—
A rose I loved, a honeysuckle vine . . .
One Book I had—a Book of many made.
It told me of the Hand that formed the sun
And set the stars a-swinging through the sky;
The Hand that wrought the green robe of the earth—
'Broidered with flowers it was that early Spring,
And decked with jeweled lakes and silver streams.
Great tales it held, that Holy Book of God,
Of men and women seeking other homes,
Sure that he sent them forth as pioneers
To blaze a trail across the wilderness.
When I was fearful; their heroic faith
Was like a shield before my timid heart.
When I was weak, their courage made me strong.
When I was sad, the songs a shepherd sang
Brought to me peace, and hope, and even joy . . .
Rough was the way, but as we marched along—
My little son and I—beside the wagon train,
We talked about those other journeyings
That led at last to Canaan's fertile land;
Or made believe we were in Galilee,
And with the multitude pressed after One
Who spake as never man spake as he showed
How great and wonderful a thing is love.
So, as we faced the glowing sunset skies,
Holding his hand in mine, I led my son
To heights that rose above the evening star;
Helping him see the things invisible,—
The love and power and wisdom of God
Who yet is Father to the souls of men . . .
If I have served my country, as they say,
Shown patience, courage, faith, and kept alive
The ruddy flame of hope when days were dark;
Brought sons and daughters up with high ideals
Of honor, virtue, patriotism, thrift,
Loyal to God, their country, and themselves,—
It is because of wisdom from The Book,
Promised of old to those who need—and ask.

—*Ida Reed-Smith*

In A. R. P. Journal of Missions

PIONEER WOMAN STATUE

To the sculptor, Mr. Bryant Baker, are we indebted for permission to use this striking statuary group. It is placed in the Cherokee Strip in Oklahoma, a gift to the nation from Mr. E. W. Marland.

Suggested Devotional Service

For Program Study on "Pathways Old and New — Christianity and Democracy in America."

By (Mrs. C. W.) ELSIE WEHLING FULTON

Devotional Theme for year beginning April, 1941: "Come" and "Go."

DECEMBER: GO, WITNESSING EFFECTIVELY: "Go thy way, show thyself to the priest." Matt. 8.4.

Opening Song: Bible Songs Hymnal No. 191.

Leader:

"If we can kneel as did those men of old,
Who laid their frankincense and myrrh and gold
Before the Christ-child's feet;
If we can bring our gift, a grateful heart,
Where unkind thoughts and envy have no part,
And love dwells, true and deep;
Then in Christ's Birthday we may fully share,
And feel His presence with us, everywhere."

Prayer: (in unison) Words of B. S. H. No. 222, stanzas 2 and 1.

Song: B. S. H. No. 190, stanza 4.

Scripture Reading: Luke 2:25-38; Matt. 8:1-4.

Leader: Leprosy was a dreaded affliction in the days when Jesus was upon the earth. It was a loathsome disease, compelling its victim to live apart, either alone or in company with other lepers. It was commonly thought to be incurable; but, during His earthly ministry, Jesus the Christ healed many lepers by the exercise of His divine power. To one of them whom He had just healed He said, "Go thy way, show thyself to the priest." This was to give evidence of his cure and to prepare for his restoration to his place in human society.

The cure of sin, like the cure of leprosy, can be accomplished only by the exercise of divine power. Transformed lives witness effectively to the power which has wrought these changes. Christian faith shows itself in different ways; but it always shows itself. "If a statesman is a Christian, it will be seen in his policy. If a poet is a Christian, his song will betray it. If you are a Christian, your neighbors will know it." If we are Christians, we will give effective and convincing witnessing to the reality and power of our Christian faith.

"O Master, from the mountain side,
Make haste to heal these hearts of pain;
Among these restless throngs abide,
O tread the city's streets again;

"Till sons of men shall learn Thy love,
And follow where Thy feet have trod;
Till glorious from Thy heaven above,
Shall come the city of our God."

Scripture Reading: Hebrews 10:5, 6, 9-24.

Leader:

"Faith of our fathers! Faith and prayer
Shall keep our country true to Thee;
And through the truth that comes from God,
Our land shall then indeed be free."

Closing Prayer: For our nation.

(For suggestions see 3, 4, 13, and 30 Days in the Prayer Cycle.)

Co-Operative Christianity in Wichita

By JOHN W. MELOY, Executive Secretary, Wichita Council of Churches

THE emphasis given by the Reformation to the right of the individual to worship God according to the dictates of his own conscience has born fruit yielding a great diversity of religious organizations, creeds and forms of worship and out of this diversity have come some real spiritual values. Within the last half century certainly, and within the last twenty-five years with greater acceleration there has been another trend: differences have been minimized and points of agreement have received more attention with a resulting development of ways and means of working unity. Great interdenominational movements such as the Y. M. C. A., the Y. W. C. A., the International Council of Religious Education and kindred organizations, the Anti-Saloon League, the W. C. T. U., the Home Missions Council, Foreign Missions Conference, Student Volunteer Movement, Stewardship Council, Bible Societies, Councils of Church Women, Federal state and local Councils of Churches, and now the World Council of Churches are a few outstanding examples of the conscious outreach of Christian people across denominational lines to meet specific needs. Unions of kindred denominations have been taking place gradually: the United Presbyterian church is the result of a union of Seceders and Coventanters first, and, three quarters of a century later, of this united church with the main body of the remaining Seceder Church. The United Church of Canada, the United Methodist church, the Congregational - Christian, the Evangelical-Reformed, the Evangelical-United Brethren are more recent unions completed or in process. In almost every community there is a Ministerial Association which carries on some united projects; neighboring churches work together effectively; a Union Missionary Society or Council of Church Women conducts a World Day of Prayer, School of Missions or other cooperative venture. Christian Endeavor and Christian Youth Councils engage young people in united efforts. Although we are told of 250 denominations in the United States, when we realize that 97% of Christians belong to the fifty larger denominations with 50,000 or more members apiece the disunity of Christianity seems less impressive; and when we realize that the large majority of these fifty denominations actively coordinate their efforts through the Federal Council of Churches, the International Council of Religious Education, the Missions Councils and State and Local Federations or Councils of Churches we begin to realize that there is an actual and significant unity among the Protestant churches of America. Freedom and unity are not incompatible; diversity and cooperation can exist together and be mutually enriching. Much has been accomplished but much more can be accomplished in Christian cooperation and I feel sure that the editor of *The Womens Missionary Magazine* desired an account of the work of the Wichita Council of Churches, not because we are serving in ways unknown to churches in other places, for we are

not, but rather for the stimulation which may come from the account of any going work to those who are interested in similar things in other places.

About two dozen churches of Wichita united to form the organization now known as the Wichita Council of Churches, almost twenty-two years ago. Now sixty-six churches give their active cooperation and a score more use the services of the council in some respect. Within three years Week Day Religious Education had been started and for eighteen years a large percentage of boys and girls from the first six grades of the public schools have been released on the written request of their parents for one hour a week of religious instruction in a church under the supervision of the Council. Last year 5505 boys and girls enrolled in these schools of whom about one-third did not regularly attend a Bible School or have other religious instruction. This alone is an important missionary prospect.

The Council of Churches was instrumental in the early twenties in calling together the social workers who formed the Council of Social Agencies, out of which emerged the Community Chest.

United Evangelistic Services, a Gypsy Smith Campaign, a Kernahan Visitation Campaign, a National Preaching Mission have been sponsored from time to time. Every year a week of services each day at noon are held in a down-town theater just before Easter. Several great services have been held in the Municipal Stadium. Dr. Roy L. Smith and Dr. Bob Shuler will conduct a great union service in the Forum Nov. 16—Dec 7, 1941.

Through a committe of the Council responsibility is assigned to various groups for services in the jails, hospitals and other institutions of the County.

Two sessions of a Community Leadership training school normally enroll 350-400 church workers each year. The Teachers in the church schools have a Children's Workers' Council which meets a half-dozen times a year with demonstrations of methods and presentations by experts in the field of children's work. We have had two schools in Christian Living open to all, in recent years. One-day institutes have been held from time to time under national leaders.

Daily radio devotional programs are supervised by the council. A committee on International Goodwill stimulates study in this field, seeks expression of opinion, presents competent speakers, espouses such causes as China Relief. An Inter-racial Committee has supervised the observance of Inter-racial Week and has been active in securing the organization of an Inter-racial Commission. A Civic committee is alert to situations of moral significance in city and state. A committe on Comity and Survey advises concerning the location of new churches.

The Women's department of the Council almost twenty years ago became interested in the large number of Mexican people in the city and established a chapel which has been maintained by the women of practically all the Protestant churches on a budget of about $2,000 annually.

A School of Missions is held each September, a World Day of Prayer in the early spring. The Women's committee has accepted responsibility for religious services in the Girls' detention home, and for a Christmas party in the County Home. Monthly meetings are carried through the year and study stimulated in many fields of Christian service.

The council maintains an office in a downtown building. A workers library, stereopticons and slides for loan to the churches, costumes for missionary plays, religious pictures, magazines, plays, and other materials are made available to the churches. A weekly bulletin is mailed to all pastors of the community with names of newcomers to the city, their place of residence and church preference, and announcements of the various council and church activities. Hundreds of telephone calls are answered each week giving out information relating to the churches and their service. An office secretary, Director of Religious Education and Executive Secretary make up the full time staff who counsel individuals and work with the various committees that are assigned particular responsibilities in the co-operative work of the churches. The Council office is a service center for all of the churches. The number of ways in which the Council is called upon to serve increases year by year and those who are best versed in the work of the churches together feel that the surface has been little more than scratched—we are just on the threshold of greater achievements for the cause of Christ.

PROGRAM SUGGESTIONS

(Continued from Page 145)

trying to meet the needs of these groups? Draftees? Conscientious objectors? (Real Democracy respects minority groups too).

b. What did the African mean who said, "Christianity is like a fire; a long way off it gives off light and heat; too close, it burns"?

c. "The safeguard of freedom is education and the safeguard of democracy is Christian education."

d. What is the greatest danger to democracy today?

Please Note: To carry out this very important and difficult program most successfully, the leader should have a copy of the text book *Christian Roots of Democracy* (Price 60c)

Order from the Literature Secretary, Mrs. A. J. Randles, 905 Publication Building, 209 Ninth St., Pittsburgh, Pa.

Mrs. Sophie Peters
Little Member
Missionary
Society of the United Presbyterian Church

An Unique Membership Certificate

By MRS. ALLAN KERR, Pittsburgh, Pa.

TO one who was very young when the Women's Auxiliary Board (as it was then called) was organized, that group seemed an inspiring consecrated band of women. There was about them an atmosphere and intimacy of friendship that is remembered by many to this day.

Of course the Life Members were few at the beginning and their names were noted singly and entered on the Minutes of the Board. Mrs. Eliza McCague McPherson, the first President (1886-1891) added her name to the list on May 4, 1890 in the way regular at the time, as now by contributing twenty-five dollars. (Another small source of income for the Board was a ten cent fine levied on each absentee!)

There was no form of certificate for Life Members, for we read that "Mrs. Annie R. Herron, the Vice President showed sample certificates which she had designed," and in November of the same year was voted fifteen dollars for material for certificates.

Mrs. Herron, later the second President of the Board, was an artist as well as an executive for she painted in oil Mrs. McPherson's certificate, the only one as we know so executed, and presented it to her friend.

This unique gift was deeply appreciated. It shows scenes to represent the three branches of the work of the Women's General Missionary Society at that time—the pyramids and Sphinx of Egypt; the Ganges River of India and the prairies of the Home Fields.

The painting has been handed down to the present generation as an heirloom and a symbol of that firm foundation laid by Mrs. McPherson, Mrs. Herron and their co-workers.

FORMULA FOR TRANQUILITY

Fret not thyself because of evildoers, neither
Be thou envious against the workers of iniquity.
For they shall soon be cut down like the grass,
And wither as the green herb.
Trust in the Lord, and do good; so shalt thou
Dwell in the land, and verily thou shalt be fed.

Delight thyself also in the Lord; and He shall
Give thee the desires of thine heart.
Commit thy ways unto the Lord; trust also in Him;
And He shall bring it to pass.
And he shall bring forth thy righteousness as the light,
And thy judgment as the noonday.

For yet a little while, and the wicked shall not be:
Yea, thou shalt diligently consider his place,
And it shall not be.
But the meek shall inherit the earth; and shall
Delight themselves in the abundance of peace.

Church and State

By REVEREND WILLIAM C. KERNAN, Director Christian Institute for American Democracy

THE first amendment to the Constitution of the United States declares that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

Behind the adoption of this amendment lay a long and bitter experience. It had taught the founders of America that a society which permitted the union of Church and State turned out to be a society which suppressed individual liberty, persecuted dissenters, and employed the civil authority to enforce the edicts of the established religion. The injustice that religious non-conformists suffered was shared, too, by writers and scientists whose conception of the truth did not conform to that acknowledged by the established religion. But that was not the whole story. The Church suffered also. Dependence upon the State corrupted her and made her something less than the pure witness to Christ's Gospel that she should have been. The adoption of the first amendment to the Constitution made it very clear that in the new American society the Church and the State must remain separate; that the State must regard all religions in a warm and friendly manner by guaranteeing their freedom.

Shall we desert this fundamental American principle and begin the return to that religious and intellectual bondage from which our forefathers freed us? This is a pertinent question. Particular reference, in this connection, should be made to the so-called "Bus Bills" which have become law in eleven States of the Union. In general these bills stipulate that the State shall furnish free transportation to and from school for children attending parochial and non-profit schools.

The proponents of this legislation argue that it is not enough that we should provide good, free public schools for all American children; while we permit religious groups *at their own expense,* to conduct their own day schools if they want to. Now they urge us to *support* these parochial and private schools out of *public funds* to the extent of providing free transportation for them. If free transportation, why not free text books, free light, heat and janitor service?

It surely occurs to Christians that this measure is a first step in the direction of a closer bond between the Church and State to the ultimate detriment of both. It is religion calling upon the State to support it. Yet, we remain entirely too *indifferent!* How far the spirit of these "Bus Bills" is from the principles held by our forefathers may be seen in some words that Benjamin Franklin once wrote, "When a religion is good, I conceive that it will support itself."

How frank that is! How American! Men who believed in freedom and suffered for it used to talk like that in America. They understood and they would not compromise. We need men like them today; for the sake of American democracy we need them desperately to speak up for our rights and the preservation of those principles which have kept us free.

Ezra Me and the Boards

New York Observer Prize Story, by MARY H. FIELDS, MRS. JOHNSON LOQUITER.

This reading was given at the Annual Convention of the Women's General Missionary Society which was held in the Third Church Pittsburgh May, 1891. The Editor of *The Womens Missionary Magazine* reported: Miss Shontz' rendering of "Ezra and Me and the Boards" was so effective that those who heard her will never forget "Ezra" and possibly there will be more "me's" in our church."

WE'RE plain old fashioned folks, my husband and me, and we're getting along into years. Ezra is past seventy, and I'm so near it there ain't any fun in it — but we're considerable smart and independent yet, and so we live in our snug little home instead of breaking up and going to live with the children as some folks would. There's more than a fifty-foot lot in the place and plenty of fruit trees and vines, and my roses and geraniums are famous, if I do say it, and Ezra keeps things up in good shape outdoors and me the same indoors, which is the natural scriptural way according to my thinking. I never did like women doing men's work, nor men women's for that matter. Ezra does offer to wipe the dishes often, but somehow I can't stand it to see him with one of my big gingham aprons on and he'd get all spotted up if he didn't put it on, which I'd hate to see even worse, and so, there it is. The children are all married and settled, making a fight for a living just as we used to, and they're all steady go-to-meeting folks, I'm thankful to say, and prosperous enough, I guess. Once I was going to have the boys all presidents and the girls riding in coaches, but now I'm just thankful to have them good plain, honest folks. There's nothing like seventy years to take the nonsense out of a body!

"Yes, we're fixed so that we don't need to worry if we're keerful and don't go into no extravagancies, like keeping two fires or having a fit of sickness. We're used to saving and wearing our clothes forever (I've worn my black straw bonnet ten years, just having Miss Armstrong touch it up now and then, and Ezra — I couldn't tell without reckoning when he had on his very best coat), but we always pay our pew rent and help support the causes — that's the way we were both brought up. But, Oh me, how the causes do grow and multiply! Once there was only foreign missions and home missions and the Bible Society and the tract society, but now there's the women's boards, too, and the Freedmen and the old ministers and Church Extension and the Sabbath School and Y.M.C.A. and W.C.T.U. and land knows what. Well, of course we couldn't give only a mite to the old Boards, and the only way we can do anything for all these new causes is to keep crowding on a little more load every time — same as the man that got so he could carry an ox just by beginning with it as a calf. Ezra's a tailor you know, and he always made a fair sort of living in old times, but what with great stores full of ready-made clothes and such

lots of machinery it got so that all he could do was to repair and fix over things, and he's a master hand at it, if I do say it. It's something I could help about, and every time there was a new cause I'd say, "Now I can earn a dollar for that, I guess," and many's the day I've cleaned and patched and pressed till my back was pretty well used up. Somehow we've always managed to do something for every single one of the causes. I never could sit in church and have a contribution box shoved right before me and not have a nickel to drop into it. Ezra's the same only more so. I do believe he'd feel like going right through the floor if he couldn't always put something in. Maybe it's a habit; if it is it's a good one. Well, whatever the motive may be, that's the way Ezra and I feel about the causes.

"But what I started to tell you was not about any of these little regular affairs. It's something a good deal bigger. It's how we've helped about the debts — foreign and home. We always treat the Boards just alike, same as we do the children. We don't believe in debts; that's habit and pride, too, maybe — but we don't.

"Ezra's a great reader; I ain't; I couldn't ever seem to get the time when I was young, and now my eyes have given out considerable, and I shall have to wait for kingdom come before I'm a scholar. But Ezra'd rather read than eat any day. It's been amazing convenient for me when he had to wait a bit for his dinner or supper. Catch him hurrying or fussing if he could get hold of a book or paper! So, of course, we've got no end of books, histories and such. Somebody's always giving them to Ezra — old Elder Harris willed him his books, you know, and when any of our church folks move away we're sure to get a fresh stock. We take all the men's church papers and *The Womens Missionary Magazine*, and Ezra's sister always sends us the New York Observer. I read what I can of them, but Ezra, he just devours them, and so he's what I call a scholar, and when he talks in meeting folks like to hear him, if I do say it, and he can give illustrations better than lots of ministers. Ezra prays well, too, at meeting and at home, and lives all the same as he prays. If he didn't I wouldn't mention the praying.

"Well, we were thinking and talking a great deal about the debts of the Boards, three years ago this summer, and casting about to see what we could do. Of course I've always had missionary eggs; every fifth egg is my rule. If the old Jews gave a tenth, pity if the Christians can't give a fifth! And there's my cherry and apricot trees. Some years they've helped me out ever so much; and there's the rent of our spare room, I always set aside a part of that; but what was it all among the causes when each wanted an extra effort, and deserved it, too? It's the extras that make the trouble always. What was left for the debts? On our mite-box, it says, 'Freely ye have received,' and I hope I'm not a stock or a stone, not to know that I've had mercies enough! Just to be well and breathe, in California, is a pretty big blessing, Ezra says when he

reads about the cyclones and the sunstrokes and the blizzards back East. But it's when he goes to talking about history, that Ezra gets real eloquent. Why, he'll go on by the hour about what the early Christians went through, just to spread the gospel, and the way they crept here and there with their little rolls of Scripture, even across the sea into England, among the awfullest heathen that ever was, if they was our ancestors; and about the Waldeneses and the Huguenots and Covenanters. I declare for it, when Ezra gets to telling these stories, I feel so worked up, I'm ashamed to think I've had my bonnet done over at all. What do I know about self-denial, anyway?

"But to go back about those debts. We haven't had a bit of new furniture for thirty years. Everything's just what we got when we first came to California. Oh, yes, I did get a new rocking-chair for the front room after Eliza was married, and I wanted to rent the room. Then when mother came to live with us she brought from the old home in Maine the things her mother gave her when she was married — an old cherry desk and an eight-day clock and a spinning-wheel, if you'll believe it, a little old-fashioned flax-wheel, spindle, distaff and all. We thought that was a big joke, but you'll see. We put the wheel up in the loft and the children used to play with it, though grandma kept a pretty sharp watch to see that they didn't break it. I think she always hoped it would come in fashion to spin our own linen again. After mother died, the young folks used to get it down for tableaux and New England kitchens and such things, and once Cora Gillette, the banker's daughter, asked my Eliza if we would sell it, which, of course, Eliza wouldn't listen to — sell grandma's wheel indeed!

"Talking about debts — if we had something we could sell, says Ezra, and I just laughed, but he fell to telling about the early Christians living under ground and starving to death, till I was sober enough to cry. I always lie awake nights when anything troubles me — foolishest thing in the world to do! — and I was lying awake that night and all at once I thought of the wheel. Of course I hated to part with it, but what was that to be thinking about at such a time as this! So in the morning after Ezra went to the shop I got down the wheel and cleaned it and oiled it and rubbed it till it shone, and then I put on my bonnet and went over to Mrs. Gillette's, who is such a genuine lady that nobody is afraid of her; so I just told her I'd like to sell mother's wheel. Miss Gillette was in the room and she joined right in. 'Of course we want it mamma,' says she, 'do send the man right over for it.'

"'I think I'll step over to Mrs. Johnson's and look at it myself,' says her mother, and so she came home with me, and when we came in she sat down and we had a nice visit. She said right away she'd take the wheel and would give me ten dollars for it, which I thought a real good price. Then she says, in her soft, beautiful way: 'Dear Mrs. Johnson, you're not in any

trouble, I hope, that makes you anxious to sell this wheel?

" 'No,' says I, 'only those Board debts.'

" 'Whose debts? What debts?' says she, in a kind of surprised, inquiring voice.

" 'Board debts,' says I, and upon my word I had to explain it to her, although she's one of our church members and a most lovely woman, but she never had an Ezra for a husband. Well when she understood it, her great soft eyes filled with tears and she took out her purse: 'Dear Mrs. Johnson,' says she, 'I didn't offer you half enough for that wheel, and she just made me take twenty dollars.'

"It's always Mrs. Gillette's way when she's been doing anything generous to act as if it was nothing remarkable; and so she began to walk around the room and to look at father and mother's pictures and the old clock and the desk. 'You have a fortune in these quaint old things,' she says. 'People give a great deal for them nowadays, but of course you'll never part with them.'

" 'No indeed,' says I, and I felt almost hurt to have her speak of it, but she came and took both my hands in her soft, pretty ones, and kissed me and said she was more grateful to me than she could tell for the wheel and for a lesson, and then she went away. Poor thing, she's just crowded to death with her big house and her help and her company! It's no wonder she hadn't thought about the debts.

"Well, you should have seen Ezra when he came home and I told him. 'Twenty dollars!' says he. 'Who'd have thought we could give twenty dollars toward the debts?' But we did. I put it in my envelope at our Thank Offering meeting with this text, which Ezra found for me: 'Thou, O God, hast prepared of Thy goodness for the poor.' But there was a gift of a hundred dollars that was taken from another envelope, with this verse:

"I thank Thee for Thy written
Word, my God,
For every sacred line;
But more I thank Thee for
Thy humblest saint,
Whose daily life doth shine;
A living page, most true, most
pure, most sweet,
Fresh from Thy hand divine."

"That was Mrs. Gillette's, we all knew. Of course she meant Ezra. Nobody ever thought of calling me a saint!

"Well, a year went by, and if those blessed old Boards wa'n't just as bad off as ever! Some says they ain't managed right, but Ezra says, 'How can they stop spending when they get such letters, not only from missionaries but from converted heathen?'

"I'd noticed Ezra looking at the desk, and I just felt in my bones what was coming. It would have to go, much as we sot by it, and so it did. We'd kind of planned to give it to son Ezra, but just as like as not there'd have been some hard feeling between him and his brothers about it; so Ezra put all of his papers in a bureau drawer that I cleared out for him and I found places easy enough for all the things I had in

(Continued on page 178)

Good News from Far Countries

India

MRS. JOSEPH ALTER, Editor, Zafarwal, India

ZENANA WORK IN THE MILITARY LINES

By MISS EVA HEWITT,
Campbellpur, India

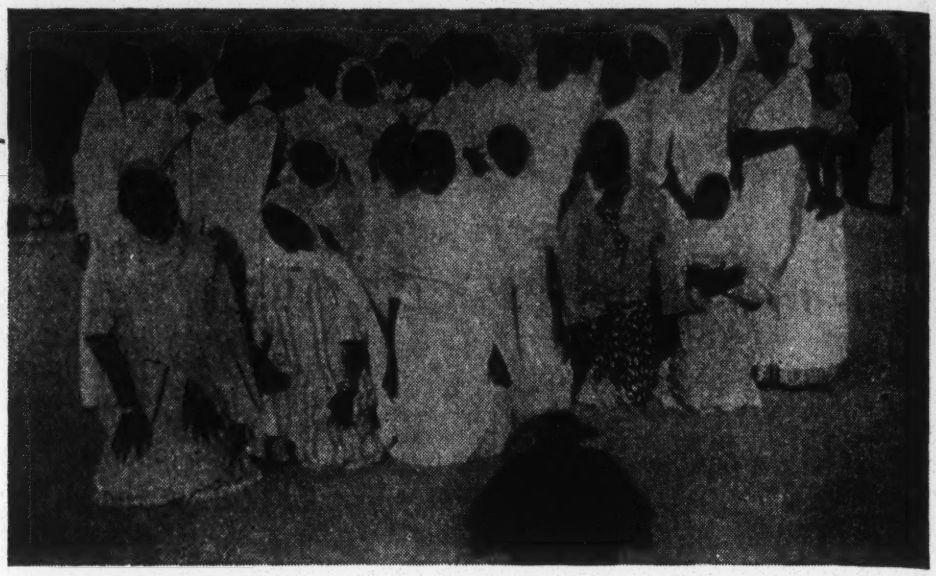
This morning we rode to the cantonment area to visit a group of cooks' families who work for military people. Lifting the strip of burlap over a door, we were welcomed by two women. The hostess was a dark negroid type of the South, and her guest a fair Caucasian of the hills north of us, both strangers. Their husbands worked for officers, and it was a surprise to them that as foreigners we spoke their tongue. Sitting on a bed we talked with them about the babies' prickly heat, the progress of the war, and their homes, while others having seen us alight from our bicycles and enter, gathered to see and hear. Two aged women came and were given seats while the rest sat on the mud floor.

After a while conversation led into the message of Christ. The ancient teachers, unlettered except as they knew the words from memory, were not pleased, though the younger women wanted to listen, resenting the interpolations offered. A group of unruly little boys rushed in from school, sat a few minutes and began their pinching and punching, were loudly evacuated by the women, and we again settled down to quiet. Shortly, two babies on the floor had such a serious difference over a rusty tin box that peace was threatened. Yet, because of interest the story continued with some success until a big girl broke in saying her sister had been stung. She had lifted fuel cakes in her shirt to carry to the fire and a disturbed scorpion had struck her. They called the older teacher to come at once to say three words from the Quran over the sting and blow on it, so the pain would go! This was the last straw, for several went to see the performance.

It seemed well to go to the home of the girl who was suffering, but on entering we felt there was no chance for a witness with so many children, several women cooking, three men home for a meal, and general confusion. Far inside in a corner sat the victim. Her eyes were red with weeping as she kept applying a cloth dipped in hot water to the wound. We asked for vinegar, and because it was a cook's house they had it. There must have been some relief for after we had applied it several times the girl began to smile.

Then they wanted us to sit down. It was surprising how the women stopped their work and settled down to listen. Their men had eaten and gone, and even the children subsided. Nearly all from the first house had come over, gathering in one room, and the girls of the house sat on the floor in the next room, all listening with unusual interest. God's Spirit was at work and there was quiet. They examined the pictures, passing them from one to another. One of the old teachers came, and a younger one, but neither interrupted as we reasoned of sin and of righteousness and of judgment to come. It was as if they saw a new thing, and wondered if it could be true that God can keep His own from a life of sin.

As we rose they were loath to have us go. How we wish our Saviour had entrance to their homes and hearts! Do you believe your prayers could help?



Sarah Daugherty Bible Women's Training school, meeting in a different place every year. This year School was held in Rawalpindi.

DEMONSTRATING A TEXT IN "SARAH DAUGHERTY"

By MISS ALICE S. HILL,
Lyallpur, India

One of the requirements of first term missionaries is that at least twice they must attend "Sarah Daugherty," the annual conference for Bible Women. It was with some feeling of reluctance that I started for Rawalpindi early in April to fulfil the first half of this requirement: there were just two other places I wished to be and the weather was getting a bit uncomfortably warm. The coolness of the north country helped matters immediately and the next day, as activities started in the Primary School I found that "Sarah Dorothy," as many of the women say, is well worth meeting.

Thirty-two women and girls, together with six missionaries, met daily at 8:00 o'clock for nine days. The first half hour was spent in devotions with a short message from one of the women; then followed an hour of Bible study, II Corinthians being the material used. There were two classes: a Punjabi one taught by Mary Kyle and an Urdu one by Eva Hewitt. I chose what I considered the lesser of two evils—Urdu. The interest of the Bible women was thrilling; each had studied the day's lesson and it was difficult for one to wait for the other to make her contribution to the discussions.

The third part of the morning's program consisted in visiting homes in the city. We were sent out two by two to visit one or more homes. Three of the four partners who were assigned to go with me on the different days were women who have served many years as Bible women. Not only did I have opportunity to observe their methods as they met with Hindus, Moslems and Sikhs, but I got to know them personally and hear some of the stories of how they came to find Christ. Selling books was a part of this work, also. During the six days we went into the city, many homes were visited and many books were sold. Women in the streets heard of Jesus and even the drivers of the tongas (India's taxi) found themselves listening to the story of Salvation and being offered books for one cent.

At 2:30 we met to listen to inspirational talks by Evelyn Cathcart and to hear reports of the morning calls. The remainder of the day was free for study and recreation. One day the women went to Taxila to see the museum and the Mission hospital and on another afternoon we were all entertained at the ladies' bungalow at tea time.

One task which fell to Laura MacLachlan and me as the "children of the mission" was the hearing of the thirty-eight verses picked for memorizing from II Corinthians, and the grading of same. At least 25 of the women had learned a part if not all of the verses and try as we might to find mistakes we found it necessary to give 100% to a goodly number. One woman, who is the "cut-up" of the group, sought to evade taking her examination. Her name being Alice, too, I was determined that she wasn't going to get off easy. She promised candy if I would just give her a 50 and not ask her to say the verses. One day near the end of the week I cornered her and found that she knew nearly all the verses, especially with the aid of the others, who had gathered around to watch the fun. The last verse was the 12th one of the 13th chapter, "Greet one another with a holy kiss," and she just demonstrated it with me as the victim. The other women began to shout "Alice thinks she is a member of the Corinthian Church." (The other Alice, please remember).

Late Friday night and early Saturday morning the women started on their homeward journeys. The school was put in order for the girls as they returned for classes after the holidays. Already I am looking forward to "Sarah Daugherty," as she will be coming to Lyallpur next year.

Egypt

MRS. EWING M. BAILEY, Editor, Minia, Egypt

COMMENCEMENT AT COLLEGE FOR GIRLS, CAIRO

Commencement is successfully over! What a crowd we had! We estimated that there were fully one thousand eight hundred persons in the big tent. The Prime Minister and his wife were present; his niece is a graduate of the college. The Minister of Agriculture, whose daughter is a student, came as a representative of men of education. There were many other notables including our American Minister, Mr. Alexander Kirk. The Prime Minister, Hassan Pasha Sadek, whose wife is a graduate of our college, gave the address of the day. Madame Hassan Pasha Sadek presented the prizes.

There were eight graduates from the College and twenty-five from the Preparatory Department.

The chorus selections were very nice; Mrs. Beth Kinnear helped Miss Robertson with the music. The Essays given by the girls were all good. Indeed the whole program was splendid under the chairmanship of Dr. Elder.

The exercises began at six-thirty P. M. While the afternoon had been very hot the late afternoon and early evening brought lovely cool air. There have been several days since when the temperature was 115 and 116 degrees.

Our new American Minister is proving to be very popular. He very kindly came out to visit the College some days ago. We planned a few things especially for him to see. He seemed quite enthusiastic. Some of the older girls asked for his autograph and brought a stack of books for him to sign. He appeared to be delighted to do this and the girls were thrilled!

We ended the visit by having Dales Hall (the chapel) filled with our students for a short program. There were greetings from Dr. Martin and Miss Aida Gindy, the President of the Student Council and a response from Mr. Kirk.

THE HOME ECONOMICS DEPARTMENT IN THE KHAYATT SCHOOL

By MISS MARTHA GLASS,
Assiut, Egypt

This year is the third for our Home Economics Department and finds a class of six preparing to finish the three-year course next May. There are ten in each of the other two classes. Five of the beginners have finished third or fifth secondary according to the government and, having completed the requirements in other subjects such as English and Arabic, are doubling up in Home Economics, expecting to take the three years' work in two.

Detailed plans of our course have been studied by government and mission specialists on the subject of Home Making and have been highly commended. It is equal to the course in Home Economics given at the College for Girls in Cairo.

We are hoping to have examinations set by the Uniform Examination Committee of the Mission and a certificate from the Mission for our graduates.

Credit is due several persons. Miss Davida Finney conceived the idea and started the department. Miss Grace Nadig of Temple University, Philadelphia, gave her Sabbatical year to study Egypt food and health, and wrote three books on Home Economics subjects especially for Egypt. Miss Althea Keller of Kansas University worked out the course in detail and has actually taught three years of it. She has done much to popularize the course.

The Khayatt Family has made a fine contribution to the Christian Church in Egypt in founding and maintaining this fine school for girls for two or three generations. Today Madame Naseef Weesa, better known as Sitt Ameena Khayatt, continues to carry on the school. She is always deeply interested in every detail and is most generous in supporting the new plans.

A DREAM FULFILLED

By MISS RUTH A. WORK,
Assiut, Egypt

A long cherished desire was fulfilled when Miss Laura Wright came to Assiut last year. My fifth secondary Bible Class had prayed mightily for her coming. At the close of Miss Wright's wonderful week I asked each of these girls to write to a friend of hers telling her about the Bible school. The following are sentences and paragraphs from their letters, woven together.

"This week we have had a wonderful opportunity. We have been praying for a long time and waiting patiently for the coming of Miss Wright. At last God answered our prayers, and He gave us even more than we asked. She came and stayed a whole week, sharing the precious treasures she has found in God's word with us, and with students of the Khayatt school. Miss Wright is the director of the Bible school for young women in Tanta. She is one who has abundant love for her Master, and who with loving heart has volunteered to share the treasures which she has found in God's word. Miss Wright lived with us in the P. M. I., but she shared her time with other schools as well as an hour of Bible study for older women in the Prep chapel every afternoon. One of the most wonderful times she spent with us was when she taught our Bible class. It was plain that she spends much time in preparation in study and prayer. The second morning she led our chapel. She had with her one of her graduates, Miss Fadilla, and they answered many of our questions (you see we wanted to learn all we could about the Bible school).

"Miss Fadilla pointed on the map we had hung for her, the places girls have come from, to the Bible school, then later she showed us the places where their graduates are now working. She spoke of them as lights shining in the dark. One has gone to the Sudan, six former students of the

P. M. I. have taken the course in the Bible school and four of them are now teachers in the school. The Bible school is in a good American Mission building on a good clean street in Tanta. The first floor is used for the school and meetings, the second and third floors for the students and teachers. They do all their own work, so Saturday is a busy day for them. The life they live in the school helps them to learn to act as Christ wants them to act and they live together as a happy family. During the three-year course the students make a careful study of nearly the whole Bible. They also have a course in character building, they have singing and sewing, home making and games. From the sparkle in her eye we know that Miss Wright loves the games as well as the Bible study. The girls do not work for grades, but for growth in character, and for a skilful use of God's word in winning others. Only those who really love our Lord Jesus Christ and wish to prepare to serve Him are accepted as students. Other requirements for entrance are that the student must be at least sixteen years of age; she must have finished the second year secondary (corresponding to ninth year) and she must have a doctor's certificate showing that she has a strong heart and lungs, a healthy throat, keen eyes and good ears and a wide-awake brain. Graduates of the 5th secondary can complete the course in two years. Each receives a ring on graduating. Miss Fadilla showed us hers. Inside was her name, the name of the school and the date. Outside, a cross and a crown. Miss Wright asked Miss Fadilla many questions about her work that we might hear her answers. Miss Fadilla confessed that it was not easy to go to a strange town.

"But she said that the family where the missionary arranged for her to stay in this town was very kind. The woman introduced her to another, and she to still another and soon she had many homes opened to her. Later she began to visit strange villages around this town, and there, too, difficulties were overcome, for when one goes out to preach one is always happy. So these young women go on with great zeal, to spread the light of Jesus with all humility and unselfishness, and her face shone as she told us. One of the girls in writing to a friend about the Bible school said 'I wish you would go to that school instead of sitting at ease.' Another: 'I wish I could have a chance to go to this school myself.' Still another: 'I think it would be good if some of us would go after we have finished in the P. M. I.' It is a marvelous opportunity for girls from all our schools. We sent one girl last spring from the P. M. I. and we are praying and trusting that more may go next year. I wish I had words to tell you all what Miss Wright's visit meant to us. The joy and satisfaction, the quickening of our desires and hopes that have continued."

The Sudan

MRS. VIRGIL F. DOUGHERTY, Editor, Nasir, The Sudan

CONFERENCE OF THE BIBLE WOMEN

By HANIA HANNA

This is a belated report, but fresh in its presentation by Hania Hanna, a student in the Training School, and breathing a deep spirit of consecration to the cause of Christ in the Sudan.—Editor.

We began our conference in Khartoum North in the Christian Training School on October 30 and finished on the 17th of November.

Many people shared with us in this service and everyone carried out her duty under the guidance of the Holy Spirit. During this short period we felt that we had spent blessed days and so our work was performed with an energy and courage which we had not experienced before, that is, it was

crowned with heavenly grace and a wonderful opportunity.

I am speaking from my own experience as I am in the second year in the Christian Training School in the Sudan. In co-operation in our work I felt a united spirit and I think this was the feeling of my other sisters who were present from Wad Medani, Atbara, Port Sudan and Omdurman.

We were twenty-one persons in all in this conference without the visitors who had come to give us their talks on the service. Every one spoke about the work according to her experience in the work of God's garden and of the assistance of the Holy Spirit.

First we opened our day with song and prayer. Next we had a chance given to study Romans, in detail with Miss Eugenie Khaleel* and that was very helpful. There was also an opportunity with Miss McIntyre to talk about how to be better in our Christian character. Miss Una Coie, the principal of the Christian Training School prepared for us many questions from the Minor Prophets which are unknown by many and we found many jewels which we had neglected and did not know about and that was very interesting.

Also we heard about many towns in which the work of the Bible has been carried on and of which we did not know or hear about. Dr. Skellie, who was present at that time, told us about the work in lower Egypt and the conference at Madras. The Revrend Toobia Abd El Masih spoke of the Nuba Mts. and the schools there and how the people accepted the Word with pleasure and eagerness.

The thing which was not expected was the presence of Mrs. Dougherty, formerly from Ethiopia, and she told us about Christians there and the difficulties encountered, although they are meeting in the house of some member of the society in which they hold their services and God is with them.

Mr. Hamilton** told us about the southern and western Sudan and how the people are eagerly willing to hear about the word of righteousness and they need some one who will preach to them about the Word which is the power of God unto salvation. On the other hand it is very difficult because there is no communication road.

In the last week of the meeting Miss Grove was invited to tell us about the work at Doleib Hill and how the customs of the people are different from the other countries. If a person succeeds in a piece of work such as sewing designs of beads or sewing quilts she sometimes does not like to show others. As we know that selfishness is the worst characteristic of a person, Miss Grove has tried to overcome this bad characteristic with the help of God. She also told us how many difficulties she had met in her work, but she overcame and became more courageous until they were eager to know more and more about God and of course we believe that all these victories are from heaven above for every good and every perfect gift is from God.

At the end of our conference we felt that we were filled with joy and heavenly blessedness and that God's care was with us. During the periods of all these days we felt that we were under God's guidance learning from Him the heavenly lessons for eternal life. Each one recognizes that all the world, especially Christians, are in need of an awaking spiritual life in order that they might feel the responsibility for the non-Christians.

I pray that God will give us all power and victory to study the Bible with the guidance of the Holy Spirit and to feel our responsibility for others, especially for those to whom the tidings of salvation has not reached yet.

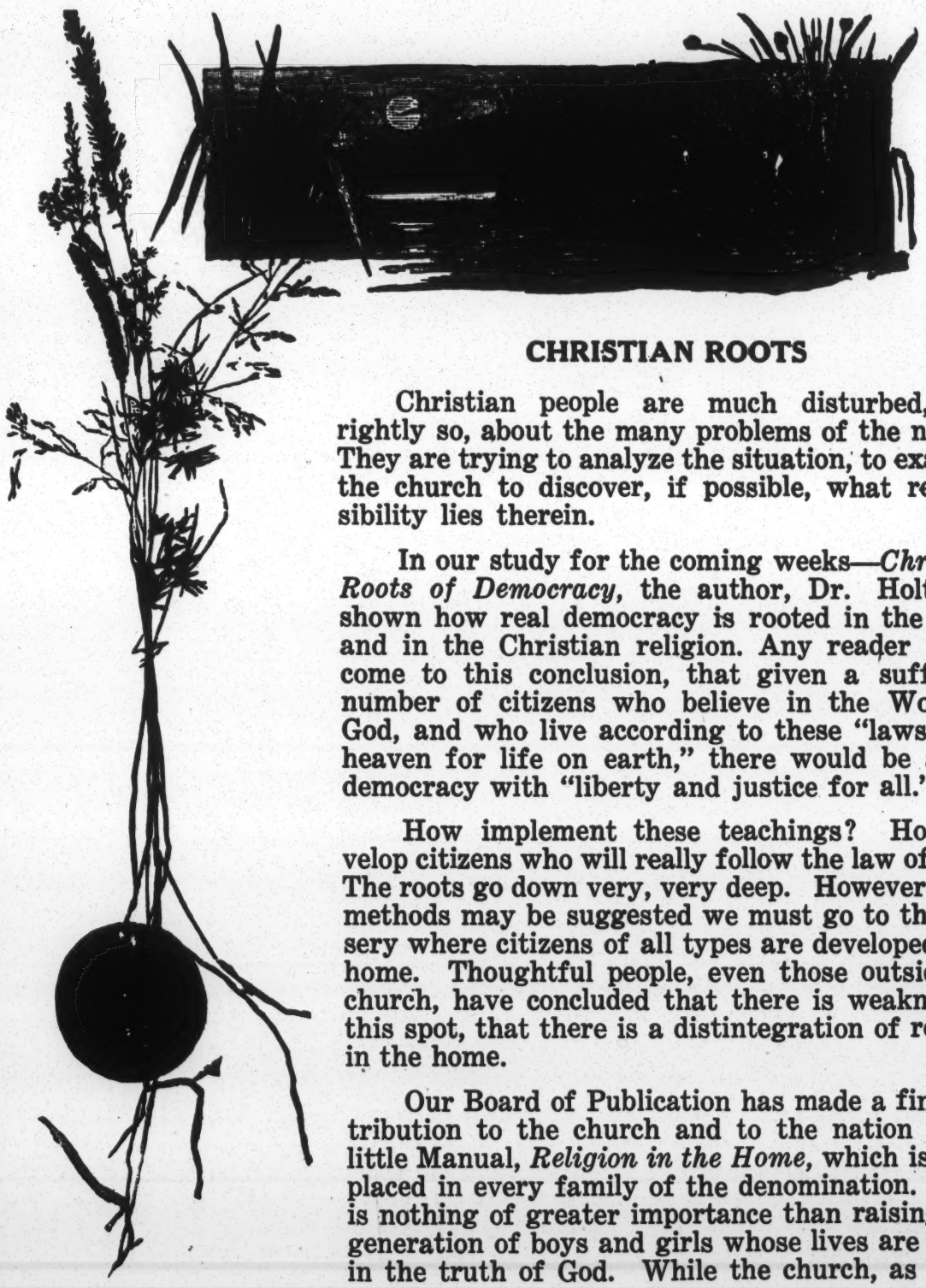
Lastly, I request God to bless His Word that it may grow and fill the world with the Glory of God.

*Miss Eugenie Khaleel is one of the regular Bible women in Omdurman.

**Mr. Hamilton is in charge of the British and Foreign Bible Society Depot in Khartoum.

Editorial

MRS. JOHN P. WHITE, Editor, 600 Hampton Ave., Pittsburgh, (21) Pa.



CHRISTIAN ROOTS

Christian people are much disturbed, and rightly so, about the many problems of the nation. They are trying to analyze the situation, to examine the church to discover, if possible, what responsibility lies therein.

In our study for the coming weeks—*Christian Roots of Democracy,* the author, Dr. Holt has shown how real democracy is rooted in the Bible and in the Christian religion. Any reader would come to this conclusion, that given a sufficient number of citizens who believe in the Word of God, and who live according to these "laws from heaven for life on earth," there would be a real democracy with "liberty and justice for all."

How implement these teachings? How develop citizens who will really follow the law of God? The roots go down very, very deep. However many methods may be suggested we must go to the nursery where citizens of all types are developed—the home. Thoughtful people, even those outside the church, have concluded that there is weakness at this spot, that there is a distintegration of religion in the home.

Our Board of Publication has made a fine contribution to the church and to the nation in the little Manual, *Religion in the Home,* which is being placed in every family of the denomination. There is nothing of greater importance than raising up a generation of boys and girls whose lives are rooted in the truth of God. While the church, as an or-

ganization, has a part in this the parents have the primary responsibility.

It is cheering to know that there are still many parents today, who are placing the spiritual nurture of their children above every thing else in their program.

From three different sources there have come to us wholly unsolicited three little silhouettes: A caller came into a home unceremoniously, and found a young mother, with her infant lying on her lap and a Bible in her hand. "Are you reading to the baby?" was the humorous query. "Yes," was her reply. "Do you think he understands?" "I am sure he does not understand yet," she replied, "but it is always my custom to read the Bible aloud. I hope in the days to come that my boy's earliest recollection will be that of his mother reading the Bible."

* * * * * *

It was the time of morning worship in a little family. The small two-year-old who had been sitting in silence, slipped from his chair and went to his father, who continued reading, as the child looked into his face. The reading continued to the end of a short psalm and with his arm around the little one, the father lifted his voice in prayer for this precious circle.

* * * * * *

Two young people denied children of their own found deepest satisfaction in the beautiful little one made their own legally. A visitor in the home, unseen by them, witnessed what she believed was the most beautiful picture she had even seen. "The parents had made a cradle of their hands and arms, in which the baby lay, and as they swung him gently back and forth, they were singing "Jesus loves me this I know, For the Bible tells me so."

"The little one was laid down in his crib and fell asleep with that lullaby in his ears.

"No child can go to rest with that sentiment being sung to him without being influenced by the atmosphere, even if he does not understand the words.

" 'Junior' is beginning to talk, and his parents put his little hands together in the attitude of prayer at their worship time, and they pray in child language every night when they put him to bed. There is something very lovely in this old-fashioned starting a child on his journey of life." Would that such pictures could be painted in tens of thousands of homes across the land. Paul rejoiced in those who had received Christ Jesus the Lord and walked in him "Rooted and built up in him, and stablished in the faith."

AN OPEN LETTER TO LITERATURE SECRETARIES

Dear Friend:

We appreciate the work you have been doing for *The Womens Missionary Magazine*. Without your help we could not carry on the work successfully.

We are renewing a plan we used years ago, which we believe will keep us in closer touch with you and which will keep you in closer touch with your members. We have prepared a Record book with a *page* for *each subscriber*. On each page we ask you to write the subscriber's name, address, date of subscription and expiration.

We want to tell you how we keep our records. All subscriptions are sent to the Treasurer, Mrs. Ralph H. Arnold, who makes a record of the name of the sender, the amount received and the date. She cares for the money, acknowledges its receipt and then passes the letter with subscribers names to the Secretary in the Publisher's office, who places the names on the subscription list and puts the letter in the files.

Mistakes occur sometimes, somewhere along the line. When they do occur we wish you to write immediately. Our files will show just what we have received. You will help us greatly if you will see that names and addresses are written very plainly; that renewals are sent in exactly the same way as they were the preceding year; that all subscriptions are marked "New" or "Renewal"; that your own name and address are always given.

If you cannot send all subscriptions at one time will you please check up every month and notify each subscriber personally when her subscription is about to expire. Hundreds of subscribers are lost every year through forgetfulness. Please renew subscriptions one month before expiration so that our mailing list will not have to be changed.

Will you please make a canvass at least once a year and give every woman in the church an opportunity to become a subscriber to the Magazine. Send to us for sample copies to distribute before canvass is made.

In the event of a change of Literature Secretary, please turn over the Book to the new Secretary that she may have a complete record of subscriptions.

We believe if you will cooperate with us in this plan that the work will be easier for you as well as for us. By thus working together we hope to come to the time when Every member of the Missionary Society will be a reader of *The Womens Missionary Magazine.*

The price of the Record Book, with 50 pages, will be 35 cents. It will last for several years. Send orders to the Treasurer.

Mrs. John P. White, Editor
Mrs. Ralph H. Arnold, Treasurer
525 Mifflin Avenue (21) Pittsburgh, Pa.

LITERATURE ON PARADE

The colorful Poster Pageant used at the Annual Convention of the W.G.M.S. at Washington, D. C., has been traveling from one place to another. This demonstration of all the literature prepared by the W.G.M.S., consisting of eleven beautiful large posters 28 x 44 in. has been given this fall in seven Presbyterial Conventions, and will be given in several local societies.

The pageant is very simple, requiring about twenty minutes to display, and with only a single rehearsal. A Reader describes each poster as the bearer takes her place, to the accompaniment of music.

The posters, costumes and script will be sent to any groups desiring them, the only cost being expressage.

Send to *Mrs. A. J. Randles,* 905 Publication Building,
209 Ninth St., Pittsburgh, Pa.

Thank Offering Department

MRS. O. H. MILLIGAN, Thank Offering Secretary, 905 Publication Bldg., Ninth Street, Pittsburgh, Pa.

THE MONTH OF GRATITUDE—

Now ye have consecrated yourselves unto Jehovah, come near and bring sacrifices and thank offerings into the house of Jehovah. 11 Chronicles 29:31.

Oh give thanks unto Jehovah, call upon his name; Make known among the peoples his doings. Psalm 105:1.

Verily I say unto you, Inasmuch as ye did it unto one of these my brethern, even these least, ye did it unto me. Matthew 25:40.

Enter into his gates with thanksgiving and into his courts with praise. Psalm 100:4.

Make a joyful noise unto Jehovah, all the earth: Break forth and sing for joy, yea, sing praises. Psalm 98:4.

Bring an offering, and come into his courts. Psalm 96:8.
Exalt ye Jehovah our God, and worship at his footstool. Holy is he. Psalm 99:5.

Remember his marvellous works that he hath done. Psalm 105:5.

THANKSGIVING

That we have abundant reasons for thanksgiving and that we should be thankful none will deny. Yet how neglectful we are in expressing our gratitude. Guthrie so well described our carelessness in these words, "We write our blessings on the water but our afflictions on the rock."

The problem, or the suffering or the hardship that lasts only for the moment we proclaim and forget the countless mercies we receive daily from His generous hand. The clouds as they fly and the rivers as they run engrave on heaven and earth the great teaching that God the Creator loves and cares for man. To properly enjoy these earthly blessings we must think of the goodness of the Giver and of our unworthiness. Even unworthy as we are He continues His tender mercies and loving kindness to us each one.

God's word calls upon mankind to pause and give thanks. Jesus gave us the example of expressing gratitude promptly to the Giver. He thanked His father for the gospel "revealed unto babes" and for the power given to raise Lazarus from the dead. He gave thanks also for temporal blessings: Before the four thousand were fed, for whom there were only a little bread and a few small fishes, and before the five thousand hungry people were fed, when the only food they had in the great company was the lunch of a lad who had five barley loaves and two fishes. He gave thanks also when He instituted the Lord's Supper.

The New Testament has helpful examples of thanksgiving, e. g., for the comrades in the faith, for the Holy word, our guide and comfort. Above all else we ought to thank God for His love for the sinful world and for our knowledge of Jesus Christ who willingly gave His life upon the cross for us. God calls upon all people to express gratitude. Our nation and state call all citizens to assemble in their accustomed places of worship on a definite day to thank God for the blessings of the year.

"Thanksgiving time is drawing near
When men shall worship Him with fear,
And praise and sing His matchless worth
The creator of the thankful earth.

"A time when breezes blow so bold,
Fluttering down the leaves of gold.
When earth itself begins to fade
With the season's ever-changing shade.

"Families then shall gather round
With thankful hearts they shall be found,
His holy name they all shall praise,
While their joyous songs in anthem raise."

—*R. T. Anthony.*

All these calls encourage us to make this month one of THANKSGIVING. As we approach this season of praise and thanksgiving, we ask with the Psalmist "What shall I render unto Jehovah for all His benefits toward me?" We will gratefully give Him our energy, our time, our talents and our strength for His service.

We will express our gratitude by our gifts in the annual Ingathering Service.

"It is good to sing Thy praises
And to thank Thee, O Most High,
Showing forth Thy loving kindness
When the morning lights the sky,
It is good when night is falling,
Of Thy faithfulness to tell,
While with sweet melodious praises,
Songs of adoration swell." Psalm 92.

PRESBYTERIAL HONOR ROLL

To have a place on this Roll every society within the presbyterial must have given a Thank Offering and sent the money to the Treasurer of the Presbyterial before the close of the Thank Offering year December 31, and the Thank Offering Secretary of each society must have returned the report blank to the Presbyterial Thank Offering Secretary on time.

The names of forty-five Presbyterials are on the 1941 Roll. Two Presbyterials lost their place after having been on this Roll for one and five years respectively. In each the Thank Offering service was held and the offering presented, but the money was not remitted to the Presbyterial Treasurer until near the close of the church year March 31.

This money was not given in 1940, but will be included in the report of 1941 Thank Offering.

The books of the Treasurer, Mrs. Harriet S. Boobyer, will be open until January 1st, 1942.

Will societies send the Thank Offering money to the Presbyterial Treasurer before December 15 in order that she may remit all Thank Offering money before the closing days of the year.

Will Presbyterial Treasurers please send the amount of the Thank Offering in a separate check to facilitate bookkeeping.

SENIOR LIFE MEMBERSHIPS
$25.00 Each

From July 1, 1941 to October 1, 1941

10. Mrs. W. H. Perrins, Oakdale, Pa. By the King's Daughters.
11. Mrs. James L. Cottrell, LeClaire, Ia. By the Loyal Mothers, Gleaners, and L.O.A. Sabbath School classes.
12. Mrs. Lillian Hanscom, Lyndhurst, N. J. By Mrs. Joseph Aldridge.
13. Mrs. Rhoda Westphal, Lyndhurst, N. J. By Mrs. Joseph H. Aldridge.

CORRECTION: In the October Magazine, page 104, Life Directorships $500.00, should read: Life Directorships $300.00.

Young Women's Department
including
Girls' Circles

MISS IDA B. LITTLE, Young Women's Secretary
1503 Dormont Ave., So. Hills, Pittsburgh, Pa.

AIMS—A.—A Circle or a Y. W. Society or both in every congregation.
B.—Support of Work of W.G.M.S. materially and spiritually.
C.—Payment in full of Y.W. Special Fund.
ASKING of Societies—Average of one dollar per member for those 20 years and over.
Average of fifty cents for members under twenty years.
APPROXIMATE REQUIREMENTS—$8,000.
Consider—"You cannot spell success without the alphabet of faithful endeavor."

YOUNG WOMEN'S SPECIAL WORK

Permanent object—Support of G. B. S., Pasrur, India.
Annually decided object—Salaries of Miss Helen McLenahan, Matron of Girls' Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R.N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Beth Johnstone, Tacoma, Wash.; Miss Mary Coie, Khartum North, The Sudan.

OUR PLACE? OUR SERVICE?

"Every mason in the quarry,
Every builder on the shore,
Every woodman in the forest,
Every boatman at the oar;
Hewing wood and drafting water,
Splitting stones and clearing sod,
All the dusky ranks of labor,
In the regiment of God,
March together towards His temple,
Do the task His hands prepare;
Honest toil in holy service,
Faithful work in praise and prayer."

—*Henry Van Dyke.*

NEW SOCIETIES

Monongahela Presbyterial—1st Wilkinsburg Dora Mason Society (T), 21 members—Pres. Evelyn Lee Austin, Wilkinsburg, Pa.

Ohio First Presbyterial—Zion Mission Girls' Circle—15 members—Pres. Mrs. Mildred Jones, Greeneville, Tenn., R. D. No. 9.

Indiana Presbyterial — Indianapolis Witherspoon Girls' Circle.

Conemaugh Presbyterial—Jane Phillips Circle.

Altoona reports a newly organized Mission Group. Those promoted from the Willard P. Acheson Junior Missionary society will be known now as the Jane Phillips Circle and will be ably led by Miss Ruth Bickett.

There should be reports very soon from many congregations ready to announce new societies, both girls' circles and older groups, all ready to contribute something to the work of the Women's General Missionary Society among the women and children of the mission fields.

PUSH OR PULL?

A young graduate was telling of a position that was open to him and what he expected to accomplish through it. A companion asked rather doubtfully—, "Got any pull?" The young fellow answered with a grin, "Yes, I'm going to pull myself. I expect to run my own elevator!" His *pull* was not that type which relies on some one else to find him a job.

Too frequently young and older people rely on some one else to give them success,—it is pull and not push for them! This spirit has grown alarmingly these past ten or more years,—so much so that many bluntly declare that the world owes them a living! The Government's relief agencies have been accepted by many in such a way as to create a spineless, yet arrogant people, asserting that they deserve all that they are getting! They court any and all who may make for them the *easy* way of life. They do not plan to "run their own elevators!"

As Christians we have to be careful not to belong to the dependent class, expecting others to carry us along. We need to have push such as the young man in the story and do our own pulling!

How many of the young women of your church are dependable in the sense that they can always be counted on to do their part? How many of them would you describe as having real push for the Gospel's sake? Some one has said that the world is in its present condition because of the dilatory or perfunctory witness of many professing Christians.

In the average congregation you find plenty of people, and plenty of work to do, but how to fit the worker to the work,—that is the problem! There is plenty of push when it comes to the personal job or social duties, but how about that service the church is asking of its followers?

What a day for the kingdom when its members are as devoted to its coming as the young man was to promote his dreams! We must serve while it is day, "for the night cometh when no one may work," not waiting for some one else to boost us to prominence or recognition.

YOUNG WOMEN'S SPECIAL COLUMN

GIRLS' BOARDING SCHOOL PASRUR, INDIA

Dear Friends:

Have you ever had anything to do with a Junior Congregation? Well, it is lots of fun. Never a dull moment if you have the right kind of a leader. The response on the faces of the children well repays you for your effort and labor of love.

Some years ago we had a Junior Congregation here in the city church, but for some reason or other it became extinct. Two years or more ago we revived it, and it is still going. Yesterday we had 104 present, which is about our average attendance. Three of our teachers take turns of a month at a time in conducting the meetings. I give moral support, and am a worshipper with the children.

About sixty-five or seventy of our boarders are in the Junior Congregation—the first three grades of the school. The rest are children from our compounds and from the city.

We have little or no trouble with the children. There is practically no misbehaviour. They are generally very much interested in what is going on. They often have some part in the service. They love to sing. We use songs in Panjabi that give a Gospel message. They have learned many of these.

The first Sabbath of each month we take a special offering for Home Missions. I wish you could have seen our offering last month! It consisted of eighteen bottles, a big pile of clean rags, several pounds of whole wheat flour, and some used exercise books. I had promised to give something for that offering to every child who would ask me for it, and they were quite free about asking! But some of it came from the city homes. This next Sabbath we shall again have a special offering.

School will be closing July 25th, which is a little later than usual, and will open again Sept. 19th. At present we have 169 boarders, and a total enrolment of about 340. Many of the children are having sore eyes and malaria these days. Our monsoon began early in June this year, which is unusually early. It always brings with it malaria.

Sincerely yours,

Dora B. Whitely.

WHAT SOME SOCIETIES HAVE DONE

Aid to the Needy

Many societies have been busy doing good. The mere mention of these may give an idea to your society for this winter's work.

A quilt for lepers. . . . Layettes for hospital or mission use. . . . Thanksgiving baskets. . . . Comforts and gifts for needy of community. . . .

Boxes and barrels of clothing to mission stations. . . . Food and clothing for a needy city section.

Extra Activities Cited

Conducted Daily Vacation Bible School. . . . Sponsored organization of a Circle. . . . Helped with music for church service. . . . Repaired the song books of the church. . . . Collected money for operating table at Frenchburg hospital. . . . Organized a Junior Missionary society. . . . Held a missionary rally. . . . Sent out 150 letters from a foreign missionary to American friends (mimeographed in America of course). . . . Made two Junior life members. . . . Send Christmas gifts annually to the United Presbyterian Orphans' Home at Valencia, Pa.

Attainments

One society reports perfect attendance at meetings, but unfortunately *only* those entering the Circle from the Junior society contribute in any way! . . . The books of Leviticus and Daniel were studied under the leadership of Miss Emma Dean Anderson. . . . Increase in membership, efficiency and contributions in a society. . . . One reports well prepared programs. . . . One is proud of having contributed $1.00 per member to Y. W. Special. . . . Money sent for Frenchburg hospital and bus fare for Ezel. . . . Sent Christmas box to Negro Missions. . . . All the members take part in prayer. . . . Excellent cooperation. . . . Fifty per cent of members of society have offered to tithe. . . . One society worked out its prayer development by using the Prayer Cycle, then short sentence prayers, and gradually advanced to short prayers by each individual.

DID YOU ASK THE QUESTIONS?

1. *What ages are included in the Mission Circle?*

All that are in the teens. Those organizations composed of young women of twenty and up are asked to use Society, Group or other term to designate their society.

2. *Is the Mission Circle expected to pay the WGMS Expense fund and other assessments?*

The Mission Circle is *part* of the *Young Women's Department* and as such should aim to meet any requirements according to ability. Until last spring, the average asked for this fund was *five cents* per *member* for the *year*. Incidentally, this small sum should not be beyond the ability of most of the Circle girls. (We wonder sometimes if older people may not make the girls feel conscious of their smaller bank accounts by trying to save them from doing what they are told "is beyond their means"!)

Last spring further action was taken, asking *Women's* and *Young Women's* societies to contribute to the WGMS fund at the rate of *ten cents* per member. The Circles were not mentioned in this action. However, we feel that the girls will want to share in the support of *their* business—theirs as well as it is that of the women or young women — at least *five cents* a *member* for the year!

As to the Presbyterial Expense fund and the Isa. 41:6 fund, the former is really your membership dues in the presbyterial, and the latter your help in making it possible for some presbyterials not able to fully finance themselves, to be represented in general conventions. Of course all Circles want to do their part in as far as possible.

3. *What ages is the Young Women's society to include?*

Some congregations decide this before the organization is formed. The Women's General Missionary Society does not set age limits for either the younger or older group, Young Women or Women; or, in other words, for the *adult* portion of the missionary society.

If you have more questions in your mind, please send them along. An attempt will be made to give a satisfactory reply.

Girls' Circle Program

MRS. W. M. JACKSON, 818 Park St., Fairmont, Minnesota

For the Leader's Preparation:

From the Literature Department secure *Author of Liberty* by Robert Searle. Choose fine capable helpers to tell the stories and to present questions and guide the discussion following each story. Choose questions from those in the book, also use suggested questions from this page. (See pp. 143 this magazine.) *Christian Roots of Democracy in America*, also talk with parents, teachers, pastor, relief officers, juvenile delinquency officers, settlement workers, civic league officers, and unemployed. Really know what your church and community are doing to help.

Worship Period:

Quiet music, "God Bless America." Devotional leaders announce subject —"Christianity and Democracy in America." Scripture, Deut. 4:1-9. Give the following, taken from the writings of Alexis de Tocqueville of France, in 1838: "I sought for the greatness and genius of America in her harbors, her rivers, fields and forests, but it was not there. In her mines, her world commerce, in her public school system, her institutions of learning, her democratic congress, and her matchless constitution, but it was not there. Not until I went into the churches of America did I understand the secret of her genius and power. *America is great because she is good, and if America ever ceases to be good, America will cease to be great.*" Sing B.S.H. No. 156, "Happy is that People Whose God is the Lord."

Have told: Condensed from an article by young Jewish refugee from Germany.

Unison Prayer: (Prepare copies)

Oh, God, who lovest all thy children in all the world and hast made the earth beautiful for a habitation for all, we give thanks that thou hast mingled in America, people of many races and nationalities. For all the gifts, of hope and faith which each group gives to the common life, for the music, the art and literature we have created out of many hearts, we give thee thanks. Take from us pride, prejudice and the poison of hatred. Suffer us not by indifference or selfish opposition to weaken those who strive for the redemption of mankind. We thank thee, that Jesus showed his democracy in daily living —mingling with all classes and doing good to all races. We pray that we may strive to follow his example in helping ease the burdens of others in the uplifting, in pointing a better way, and in sharing a sense of brotherhood for all people, remembering that any service for mankind is a service for God, the creator and Redeemer of us all. In the name of Christ. Amen.

Leader's Opening Speech: (Repeats Subject)

What does the word democracy mean? Is it just a right to vote? Is it concerned only with political parties or is it a way of living which affects us all? Our history, our literature, and our national songs are full of our liberties and of our priceless freedom. We girls are old enough to realize we have a valuable inheritance in America, consisting chiefly in a faith in the right and ability of the people to determine for themselves, how they shall live and be governed. Our democratic way of living together and our Christian convictions lean upon each other and support each other, and that is the reason we hear so frequently that what affects one, will also affect the other. Until recently too many citizens of America, have taken our inherited gifts for granted and without seeing that these gifts can be kept only by co-operation and unselfish effort. I have here a brief summary of Dr. Holt's book, "Chris-

tian Roots of Democracy in America"—one of this year's text books.

In this he shows:

1. That we find the roots of democracy in the background of our faith and that the Christian church has been important in building for democracy in America.

2. That Protestantism and democracy support each other and develop either weakness or strength together.

3. That democracy has failed in certain areas.

4. That the church has a great mission today in helping to redeem democracy.

Dr. Robert Searle's book "Author of Liberty," which we study tonight contains sixteen human interest stories all showing so vividly ways in which democracy has failed in America. I hope we can pass the book from home to home so that all stories can be read and talked over. We have chosen five to use for our meeting.

Announces Stories by Name:

1. "Funny Face."

a. What child saving agencies should the church provide if the city does not? What for young people? Play grounds, recreational centers.

b. If Joe had enjoyed free hot lunches at school, do you think his life might have been different?

c. If you had realized his hard life and how he felt, what would you have done to help him?

2. "Fruits of Frustration."

Discuss well the author's second question. Use the Attorney General's statement.

a. What is being done to bring about a better feeling between races in your community?

b. Is prejudice not often based on misunderstanding?

c. Would friendliness with Jewish girls in school help?

d. Why is anti-Semitism a sin?

3. "Perfume Row."

a. How much do sickness, accidents, lack of work, poor wages contribute toward living in slums?

b. Do you not think either through individuals or the g o v e r n m e n t, secure homes could be provided for all people? "The rain has been pouring through the roof all my life" ... Does that seem necessary in rich America?

4. "For Righteousness Sake."

a. Gain for America from refugees.

5. "Two Who Met" and "The Prodigal Daughter."

See January, 1941, Magazine for study of migrants.

Leader's Closing Talk:

In the last chapter Dr. Searle speaks of war. He says that in the last ten years we have seen much of the Christian work of centuries seemingly undone. "War is the greatest indignity of all, it is the foe of every right, every liberty, every decency and of all justice. Man must conquer war, or war will conquer man. And war will not be conquered unless we are willing to make sacrifices." He insists the price of peace is brotherhood. What sacrifice can we make that would help create a feeling of brotherhood? We can take a greater interest in all the work of Home Missions of our church. We can overcome all prejudice. We can strive to live less selfishly, in that we will share our money, our time and our abilities with others. We must come to see that the development of both Christianity and democracy depend upon an inner desire to be helpful. In other words America can be saved to bless the youth of today and future generations, if enough of her citizens have the love of Christ in their hearts.

Song: "My Country 'Tis of Thee."

Field Secretary

FIELD SECRETARY'S LETTER

Dear Friends:

This is Stanwood, Iowa, and "Believe it or not!" this morning in the first week of October, 1941, I ate fresh raspberries, right from the garden, with my shredded wheat; and this noon fresh spinach along with my fried chicken!

But these are not all the unusual and good things I have enjoyed during my five weeks in Wisconsin and Keokuk Presbyteries. I cannot tell you of all the good people and those closely connected with our mission work both in this country and abroad. Almost every day somebody names another one: French, Nichol, Millson, Hoyman. (I am just now staying in Mr. Frank Hoyman's old home with his brother, Mr. Harry Hoyman and his wife). I was slowed up a bit with the bad cold that is going around, mixed with a bit of food poisoning, and while confined to bed in the home of my now good friends, Mr. and Mrs. Robert Williams, I was told: "This is Mrs. Millson's old home. They later pointed out to me the house where the Millsons lived when home on furlough from India. Again there were Davidsons, and Charlotte Claney Lambie; and right there in front of me in a meeting was Miss Glendine Lundquist's mother! And in Washington, Iowa, I stayed in the home of Mrs. Ruth Finney Stewart, and of the McDowells (formerly of Frenchburg). But I couldn't begin to mention all of them—preachers and missionaries and the wives that have come from these parts. It was indeed good to meet and fellowship with all the good people.

Other good things were two Prayer Retreats. The one in West Allis, Wisconsin, on a Sabbath afternoon developed into two conferences: one on Sabbath School work with Dr. A. J. Randles, from which came fine reports; the other a conference on missions, where we discussed the questions: *What* are Missions? " *"Why* are Missions?" *"Where* are Missions?" *"When* are Missions?" and *"How* are Missions?"

Another Prayer Retreat in Keokuk Presbytery stands out as a very good thing. It was held in Crawfordsville, Iowa. The forenoon program was given over entirely to the women, or representative women, of the societies. They discussed in five minute papers: "Why Pray?"; "Christ's Example in Prayer";" Promises That Prayer Will Be Answered"; "The Need of the Individual for Prayer"; and "The World's Need for Prayer." Each of these very fine talks was followed by prayer. After a sandwich lunch (each lady bringing her own) with coffee served by the Crawfordsville ladies, we listened to a partial report of the W.G.M.S. Convention in Washington, D. C. A talk on Prayer completed the program. We had an uncrowded, unhurried, delightful and helpful day. The program was over at three o'clock, which left time for Goodbyes, etc. I commend such a day and such a program to every presbyterial.

Yes, of course, there were many other good things: The World Communion Sabbath, just enjoyed and greatly enjoyed with the LeClaire congregation. And there were many others, too, but all can never be mentioned and some lie very close to the heart, and the heart strings will not stand too much pulling.

Then there have been Thank Offering meetings. It's time now, isn't it, to bring our Thank Offering and "Come into His courts." "What shall I render unto God for all His benefits to me?" I will just accept them, and pay my vows that His work may be accomplished—a people brought to Him.

Sallie E. Dickey.

Statistical and Efficiency Department

MRS. ROBERT M. KARR, Secretary, 236 Hilands Ave., Ben Avon, Pa.

Nothing is static—it moves either forward or backward. This is the middle of the church year, six months have passed in which to have made considerable progress toward attaining goals. A number of presbyterials have met for their Annual Meetings and have given inspiration, information and encouragement. Have local societies made definite and commendable progress? Have any formed the habit of waiting until the end of the year before checking up their efficiency? It would be too bad if Annual Reports were the only inducement to a good showing. If Efficiency Secretaries have not been on the job before this NOW is the time to begin checking up on your society's failures and achievements. Get some enthusiasm into your monthly report; make your society efficiency-conscious with some pride in its record. Your rating will help determine the average for your Presbyterial at the end of the year. Last year this average rating for all presbyterials was 59%, coming up from year to year but not to a passing grade as yet. Thirteen societies attained 100% and some have repeated this record for several succeeding years, but some reports were as low as 25%. It is a good thing to keep before your society or presbyterial last year's record as an impetus for this year's effort. For that purpose the Statistical Reports are printed each year. Detroit Presbyterial is urging every one of its societies to secure a copy and we know that Detroit is efficiency-conscious for their rating in the Women's Department last year was 81%, along with San Francisco and Oklahoma. We are counting on Wisconsin to set us a good example, for she holds the banner for the highest rating efficiency last year. But others came along close enough to make interesting competition. Fifteen presbyterials fell down in efficiency last year. What is your record to date—up or down?

We would like to report some new societies—who will be first?

ATTENTION—STATISTICAL REPORTS

We still have some copies of the 1941 Statistical Reports, but tardy presbyterials should order soon, before the supply is exhausted. Nine presbyterials failed to order this year, some intentionally, but others through neglect. Presbyterial Secretaries write that they are handicapped without these Reports. We call to the attention of Presbyterial Statistical and Efficiency Secretaries the following NOTICE which always accompanies your Annual blanks:

"Six copies (of Statistical Reports) have always been sent to each presbyterial, one each to President, Treasurer, Young Women's, Junior, Thank-Offering, and Statistical and Efficiency Secretaries. Please get in touch immediately with the Executive Committee of your Presbyterial and ascertain how many copies are desired at this price (50c). The cost may properly be taken from the Presbyterial Expense Fund."

This notice is inserted here to urge secretaries to attend to this matter *now* instead of waiting until the end of the year when it is likely to be overlooked. Small presbyterials may not feel able to order the six, but should have some copies.

AGAIN—THAT EXTENSION DEPARTMENT

A great many requests have come in for information regarding this department of work. We had a paragraph about it in the December '40 Magazine, but suppose that new secretaries do not have that copy available.

The Extension Department was or-

ganized to interest those women of our churches who cannot, for health or business reasons, be actively engaged in the work of the Missionary Society. The fact that 2/3 of our church members (women) are not in the missionary society should have special significance to this Department. Its purpose is to enroll the shut-ins as members, who are to be supplied with literature, contribution envelopes, etc.

A special Secretary or Committee should be appointed to call on prospective members, for this Department, to inform them of the plan and to enroll them as members, and to leave with them well-selected literature, such as copies of the Magazine, Prayer Cycle, your own society's program, as well as information about objects for prayer, the year's Study Course and the Reading Course. Keep them informed of your society's activities and plans: they may have helpful suggestions. The object of Point I in our Standard of Efficiency is to interest every woman of the congregation in missions. Societies that have not been able to attain (b) in this Point may find the Extension Department the solution to their problem. Eight hundred and twenty-seven members were reported last year.

POINT II

In some quarters there is a misunderstanding about credit to be taken on this Point in our Standard. Where several societies exist, Women's or Women's and Young Women's, there seems to be the understanding that only one society gets credit "for organizing and maintaining a Junior Society, a Teen Age, or Young Women's Society." If, in addition to a Junior Society, a Teen Age or Young Women's Society is maintained, the full 10% is awarded to all the Women's and Young Women's Societies. If there is no Junior Society then, of course, only 5% can be claimed by the existing societies. Or, if only a Junior Society exists then only 5% can be claimed by the Women's Societies. Notice the word "maintained," which is suggestive of the responsibility placed upon the Women's and Young Women's Societies to sponsor and encourage the younger groups, by supplying leadership, if necessary, and to encourage attendance.

HELPFUL FACTS

We have in our possession a very useful little folder with the above title. It is issued by the Statistical and Efficiency Secretary of Chartiers Presbyterial, Mrs. Thos. E. Knox, for the use of every society in that organization. There are on the inside pages "Things to Remember" for every Society Efficiency Secretary. In orderly fashion there follows an enumeration point by point, of facts, requirements, and questions answered. It is a splendid plan which other presbyterials might do well to follow.

A PRAYER

God of the nations, who from dawn of days
Hast led thy people in their widening ways,
Through whose deep purpose stranger thousands stand
Here in the borders of our promised land.

Now for thy grace to grow in brotherhood
For hearts aflame to serve thy destined good,
For faith and will to win what faith shall see,
God of thy people, hear us cry to thee.

Walter Russell Bowie

Quoted by permission in *Discussion and Program Suggestions*

Negro Missions

MRS. ADA KERR WILSON, Secretary, 115 E. Grandview Ave., Zelienople, Pa.

NOTES FROM THE SOUTHLAND

Due to the Infantile Paralysis scourge, the Alabama stations were not able to open their schools at the regular time in September. By order of the Board of Education on the advice of the County Board of Health, the schools of Wilcox County opened September 29. Alabama had 646 cases of paralysis by mid-September. Only a very few were in Wilcox County.

CAMDEN

One of the faithful workers at this station, Mrs. Nannie J. Rhea, passed away recently. She had spent a number of years doing her part caring for girl students.

The dormitory for boys is being furnished. Some of this furniture, such as chairs, study tables and washstands, is being made in the woodworking department of the school. Very substantial furniture should thus be secured and at a much lower cost than if purchased from the factory.

If any one has a good used piano that she would be willing to ship to this school, freight prepaid, it would be gratefully received. There seems to be a definite place for such an instrument. It would be a real contribution to the work. It should be said that this request came direct from the station. Should you consider this request, will you not address the Board office at 904 Publication Building, Pittsburgh, Pa. Further arrangements can then be made.

EZRA, ME AND THE BOARDS

(Continued from page 158)

the desk, and Mr. Gillette himself came over and gave us twenty-five dollars for it. Of course we missed it some, but what's that when you think of what you have received? Mrs. Gillette gave a hundred dollars to foreign missions and a hundred dollars to home missions last year, and I'm pretty sure that the Boards are beholden to Ezra for a good share of it.

"And now here is the same old story ringing in our ears about the debts! There's just one thing left. It did seem for awhile as if I couldn't part with it.

"I'm a natural born miser, I am! I was gazing at the clock the other evening, and says I to Ezra: 'What an heirloom this clock is!'

"Yes," says he, "but the gospel is a great deal older and preciouser heirloom; thanks to the missionaries who brought it to England!"

"I was lying awake that night, and got to thinking how I'd been blessed in my godly mother and grandmother, and how glad they would be to have the old clock spread the gospel, and then the queerest thing happened. The clock began to tick: "Free-ly, ye-have, re-ceived; free-ly, ye-have, re-ceived!"

"It's kept it going ever since till I'm most crazy. I told Ezra of it this morning, and he says maybe if it went over to Mrs. Gillette's and stood on that broad landing upon her stairs, it might keep on saying the same thing till even Mr. Gillette, who never goes to church, would hear it. Who knows?"

Home Missions

MRS. WM. COOK, Secretary, 1201 Sixth Ave., Beaver Falls, Pa.

Our missionaries have all returned to their respective fields after their vacations, and have been at work for a month.

Miss Mary Zucchi of the Cranston, R. I., mission spent the most of September in evangelistic work in the homes, spending time in Bible reading and prayer. Never before has there been such interest shown in spiritual things.

The week-day classes for children are meeting regularly for Bible study, prayer and hand work.

The Bible School, Junior Society and Pioneers, all of which meet on Sabbath, have good meetings and are well attended.

The missionary in Allegheny Presbytery, Mrs. Catherine Lamb, did not leave for her vacation. She was happy to have her son who is in an Army Camp at home for a ten-day furlough during her vacation.

With the opening of school, many calls were received for clothing. The Home Mission Study Book has been reviewed, and will be reviewed at four evening meetings during the present month.

Several requests have come for Thank Offering Talks.

Miss Mary Geyer who served for a number of years at West 44th Street, New York City, has been transferred to Arkansas Valley Presbytery and is now located in Wichita, Kans.

The Week Day Bible School met in the United Presbyterian Church, and all who did not attend any Bible School or church, were invited to attend our church. Many have been called upon, not only once, but twice and if called for on Sabbath mornings have attended at least once. With the assistance of the ladies of the congregation a survey of the neighborhood has been made seeking to locate those not affiliated with any church, also "newcomers" in the city. Plenty of the latter, due to defense work. Aside from the survey some one hundred and seventy-five calls have been made.

Miss Geyer adds: "Please pray for me as I visit in the homes that they may find Him. I do so want to be a clean channel through which the Lord can work."

Mrs. Rachel Seiver of West Slope, Portland, Oregon, spent her vacation at her home in Los Angeles. While there she was presented with "A CAR," as she writes: "I am very grateful for it as our district is scattered. I use it so much and wonder how I ever got along without it. It came in direct answer to prayer."

The Bible School meets in a school house which is located in the center of this new West Slope section which is being rapidly developed. The Mission rents a bus to bring the children to Bible School.

SPOKANE, WASHINGTON

Miss Margaret Work met with an accident while attending a picnic on Labor Day and has been on crutches ever since. Friends have come to her assistance with their car, taken her calling—"making every ring of a door bell count for the church and the Master."

She adds: "It is seventeen years today (September 12), since we boarded the steamer for Egypt. All these years He has been a wonderful leader."

TAHOMA TERRACE, TACOMA, WASH.

Owing to many of the soldiers of Camp Lewis being housed in small cottages, hurriedly built on the prairie near our mission a canvass of the district was made with the result of an increased attendance in Bible School.

As quarters for the uniformed soldiers are completed, the families are

transferred, but at least for a short time the children have received Christian instruction in the mission.

The canvass has not been completed and will be continued a part of each day. Three special "Gatherings In" days were observed, previous to the opening of the city schools. These were well worth while.

Miss Johnstone has given her report of the W.G.M.S. Convention a number of times, but owing to a full schedule of duties in her own work, has not been able to accept all invitations of societies.

Invitation leaflets have been purchased and the Junior girls distribute these on Saturdays. Miss Johnstone adds: "The devil floods the district with false literature and we are endeavoring as best we can to scatter the good news on the Gospel."

Miss Jeannette McCrory of Pullman, Wash., writes: "The work in Chicago was everything that I had hoped it would be and a thousand times more. Every day I have been thankful that I took that course."

"The opening reception for the College Students, because of the recreational training I received during the summer, and was able to make suggestions to the Social Committee, went off with a bang."

Since returning to Pullman Miss McCrory has taken an apartment, and keeps "open house." During September seventy-two guests were enrolled in the "Guest Book," not counting those who dropped in for only a few minutes. This is almost as many as she had all last year when she lived in one room. She plans to have six students in every Friday evening for a Waffle Supper, and following that—"Open House" for all who come.

The students also come to her apartment, whenever they wish, to make cookies and sandwiches.

A Gospel Team has been organized and hopes to visit the churches in that section of the state (Washington) and let them know that Christianity is not entirely dead in that State School.

Miss McCrory closes her report with this request: "Please tell the women that I need their prayers badly. I do not want them to forget me and my seven hundred children out here."

MY IMPRESSIONS OF AMERICA

The following is from an article by a young Jewish refugee, condensed by Mrs. W. M. Jackson, for Girls' Circle Program.

As we landed in New York harbor, we passed the Statue of Liberty. It was a wonderful idea to put on this place a monument of one of the biggest goods America gives. Liberty! Liberty! What a wonderful noun to a refugee from Germany; so great is the difference between these two countries. . . . That was the way I felt as I came into this country. As usual during the first few days we were afraid to open our mouths, but after awhile I began to talk freely. It seemed funny that I could say what I pleased and that no storm trooper would come into our house, put father in prison, or beat him up. We were able to listen to the radio on any station we wished and no neighbor would run to the next police department to notify them that we were listening to Moscow or Prague. The longer I live, the more I feel that I have come to the land of milk and honey. I can walk blocks without being stopped, called Jewish swine, and other names, beaten, spat at. . . . I am free. I want to thank the United States for giving us a new home and I shall try very hard to be a good citizen of this blessed land.

Indian Missions

MRS. ARTHUR B. McBRIDE, 847 Thorne St., Sewickley, Pa.

"Children come, hither come,
And unto me give ear;
I shall you teach to understand
How ye the Lord shall fear".

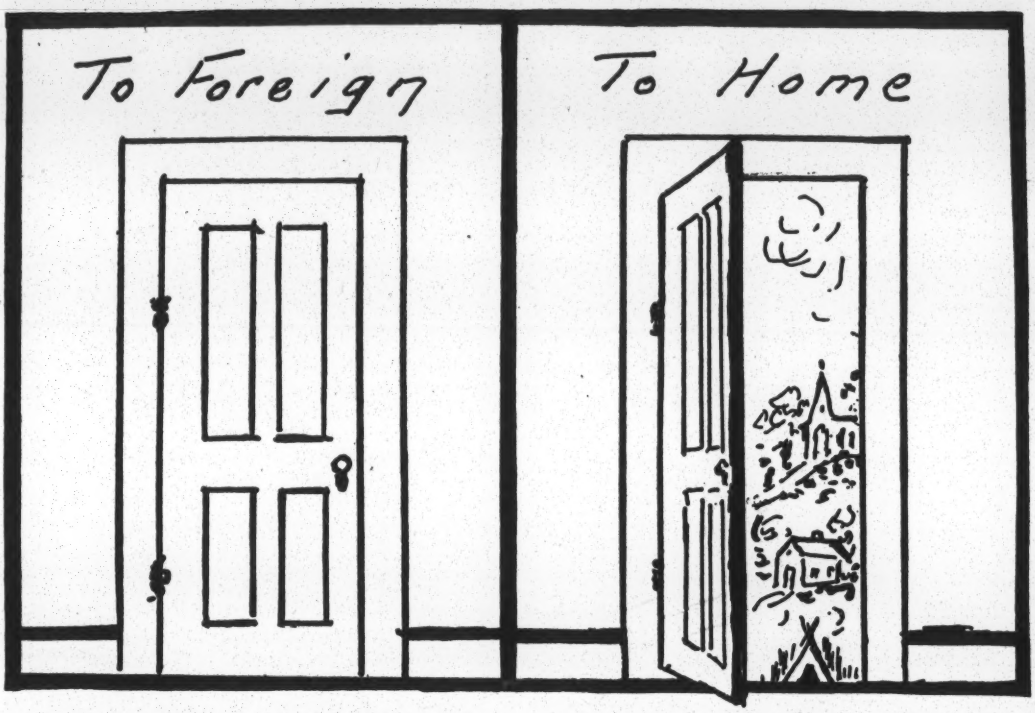
Right beside the mission house is the Chapel, a beautiful sanctuary with dainty curtains at the windows and above the altar a picture of Jesus looking over and yearning for Jerusalem. We know that He is looking out over the Reservation and yearning for our people, too. Yes, there is room for little children in the Chapel, but how much better they grow and learn to serve in a little room of their own. So our Secretary advised the arrangement and equipment of the basement for them. Rev. F. C. Patterson and Louis Mitchell, one of the Church members, planned and built a partition enclosing the furnace room and making a delightful room for the children. They did not forget to make a big cupboard and arrange a place for pictures for they know a great deal about little children. We have sent to Chicago for tables and little green chairs, and hope to be all furnished by next Sabbath. The children have been coming, even so, and have been sharing with us the joy of new things each week. Our lovely doll, "Corinne," is quite an attraction. It is the plan that the children shall join with the Church service for a devotional period, then quietly leave and go to their room.

On September the seventh the room was opened. While the Congregation sang "Children Come," the little folk went to their room. And wasn't it a kindly thought that after the service upstairs Rev. F. C. Patterson and the Congregation all came down to the children to share with them the joy of their room and to ask God's blessing. The children sang "Jesus Loves Me," then verses concerning Jesus blessing little children were read. Louis Mitchell led in a prayer of dedication; his little children, Joyce, Sandra, and Laverne were there and so the room means a great deal to him. And thus "our room" was dedicated to the Lord for

"Unless the Lord built it,
the house for the children
Unless He be with us,
our labors are vain
He has thought it and planned it,
the fold for the children,
Where the Lambs may be folded
without fear or stain."

The first Sabbath we had ten, the next nineteen, and last Sabbath three new ones; so the Heavenly Father is sending them to us. The second Sabbath I kept counting and was so

Miss Ruth Williamson with the new Kindergarten group at Tama, Iowa. This is the first kindergarten work attempted among our Indian children.



overwhelmed with joy to find it nineteen, I could scarcely sing. He has given a privilege and a responsibility. Will you keep us together by prayer?

—*Ruth M. Williamson*
Tama, Iowa.

THE COTTAGE AT CELILO

I have a sewing machine in good repair here at the cottage and that may bring more of the Indian women to me. It is the property of the government. Then Mr. Davis bought me some paint and I am thankful to have it nice and clean. There are fifteen little Indians who love to just run in and out while I am working. I have some anagrams, dominos, and books for them to look at while the older girls who are learning to knit do that. This morning I just had to shut them all out so that I could get along faster, but they kept coming to the door and calling. It makes me long more and more for the addition which I have asked for and I may yet see it completed.

Just now the commercial season is closed until Sept. 10th so the Indians are busy canning, drying, and smoking salmon. I have been busy going about with chloride of lime, and we do hope we can keep down the flies more than last year. People who come by say there is so much less odor this year than before. Mr. Davis is busy making pits and such like so that all together we may help them some.

J. C. S.

AN OPEN DOOR

"Behold, I have set before thee an open door;" these words from Rev. 3:8 are very appropriate as the doors

Miss Helen Noordewier

to work in the Homeland swing open to admit the missionaries detained, because of war conditions, from returning to their places of foreign ser-

vice. (The entire verse is true of these faithful witnesses.)

We members of the American Indian Department of the W. G. M. S. welcome another into our service; she is Miss Helen J. Noordewier, who was in evangelistic work in the villages in the Luxor District, Egypt. As Miss Noordewier walks "The Pathway of Service to the Tepee," we covet the prayers of the friends of the Indians for her in village work in America. Her address will be Warm Springs, Oregon.

INDIAN ARROWS

The missionary society from Traer held their September meeting in conjunction with the society at Tama Mission. They brought baskets of good things and we all had a wonderful time at the noon hour. I counted forty-two. After dinner the societies met, each society taking part. They say our president, Frances Mitchell, did so well, as she led the devotions and included all the Indian women present in some part, mostly reading passages of Scripture. Pansy Waseskuk sang two Negro spirituals. I didn't hear them for I kept nine little children in "our room." Mrs. Patterson had a cot ready for the tiny ones and so at different intervals Loretta Jean and Beverly Ann were quietly rocked to sleep while the bigger ones played happily with blocks, beads, and toys. I am sure the two societies found joy and blessing in their service and fellowship that day.

R. M. W.

"Would it be possible for you to send me a dozen Bible Songs Hymnals?" wrote Miss Jane C. Smith now working in Celilo Falls, Oregon. Your Secretary told Dr. R. L. Lanning, our Moderator and friend, of this request and he gladly granted it, as he has granted other requests before.

The biggest thrill for the work here at Celilo during the month of August was the privilege of taking two little Indian maids, aged 10 years, to the Conference at Twin Rocks on the Oregon coast. I am sure that one of them had never slept off the floor before. We slept in tents, on beds made from springs and supported by saw horses. Our mattresses were ticks filled with straw. I used my army cot in the same tent with the girls. When we retired the first night one remarked, "My, how soft this bed is." I repeated this to some of the counselors the next morning and one said, "I shall certainly tell this to my girls who complained that the ticks were very hard."

J. C. S.

During the last three weeks of August little girls, age 10 and 12, have been coming to the cottage two or three days weekly, and they are really learning to knit. While we knit there is an opportunity to talk of our Savior and to sing songs and learn Bible verses. May I ask you to pray they will realize the importance of Spiritual Life and then have the conviction of personal need for a Savior?

J. C. S.

Many of the Tama Indians have cars of their own. Lately a new taxi company has come to Tama. It is reasonable in price and the Indians are making good use of it. They come to the Manse to phone for the taxi.

Going and coming! This expresses the way the Indians have been and still are and will be until after the hop picking and also the county fair season is over and they have to come home to stay. The Carsons of Simnasho, Oregon, say that they have calls, calls, and calls at the home by the transients as they "go and come."

Friends of Miss Ruth M. Williamson will be glad to know that she is "at home" at 1100 McClellan Street, Tama, Iowa, and may be addressed there. While she is waiting to return to her work in Tanta, Egypt, she is working with the missionaries, Rev. and Mrs. F. C. Patterson.

Foreign Missions

MRS. J. D. SANDS, Secretary, 5542 Hampton St., East Liberty Station, Pittsburgh, Pa.

MISSIONARIES' BIRTHDAYS
DECEMBER

Miss Laura MacLachlan	December 1
Miss Mary Kyle	December 6
Miss Frances E. Brown	December 7
Miss Laurella G. Dickson	December 7
Miss Mary V. Ewing, R.N.	December 11
Miss Ruth C. Beatty, R.N.	December 12
Miss Helen Artman	December 16
Miss Kathryn Beattie	December 17
Miss Sarah B. Meloy	December 18
Miss Margaret Fehlman	December 18
Miss Dora B. Whitely	December 19
Miss Mary E. Coie	December 24
Miss Anna B. Criswell	December 25
Miss Willa M. Ramsey	December 27
Miss Sara Jane Lamont	December 29
Miss E. Marjorie McCrory	December 29

Many messages have come to us bearing loving tribute to our beloved Mrs. Hill—messages of sympathy from Presbyterials and treasurers telling of their love for Mrs. Hill and of their great sense of loss to our work of one who was so devoted and faithful and efficient. Messages have also come from our retired foreign missionaries and those at home on furlough. One of these writes: "We all in the mission fields had much confidence in Mrs. Hill and in her ability to steer the financial craft of the Women's Board. She was always so calm and quiet about this piece of work, so exact and capable, yet she radiated such human interest in all our problems and in all our small affairs and it was so easy to talk things over with her. How she will be missed by us all, and I know how the Women's Board will miss her both as an individual and personal friend and as a wise counselor. Through her lovely Christian character and her sweet personality she has held a large place in the affections of us all." A cable received early in September read: "The Egyptian Mission sends the Board and family deepest sympathy in the death of Mrs. Hill. We remember her with abounding gratitude and affection."

In 1933 when the Women's General Missionary Society celebrated its fiftieth anniversary in Pittsburgh Miss Mary Lawrence, just retired from long service in India, presented Mrs. Hill a brooch set with pearls as a testimony of the love of the missionaries for her during her more than thirty years of service. Miss Lawrence said: "You are as much of a missionary as any one of us who serve in our fields abroad." Mrs. Hill appreciated this tribute and was glad that she knew of the love of those with whom she served.

Encouraging responses have come from many societies and presbyterials to the action of the Board in restoring salaries of missionaries on the foreign field to $800 a year, the amount paid prior to 1932 when salaries were reduced 10% on account of the Depression. These societies plan to do the best they can to meet the enlarged salary and also to give liberally to all departments of our work.

INDIA

Last month we reported the safe arrival of Evelyn McKelvey and Lois Boyd at Bombay. We have received a most interesting letter written on the ship just before they entered Bombay. This letter was left on the boat to be forwarded to America, thus missing the censor, and it came to us within the short time of forty days instead of several months. It took the young ladies seventeen days to sail from Honolulu to Manila. The time seemed long but they studied Gurmukhi (the written language of the Punjabi villagers) and took turns reading several good books aloud while the other sewed or embroidered. A few of the party came together daily for prayer and Bible Study. In the evenings they read and played games. They spent five days in Manila unloading steel pipe and loading co-

coanut oil. In Singapore and Penang they spent two days each loading tin and crude rubber. In Colombo they took on more rubber, cocoanut fibre and thousands of pounds of cashew nuts—it seemed like enough for the whole United States. After leaving Penang they struck heavy seas and some seasickness. Both were looking forward to meeting their friends in India.

A letter from Miss Kate Hill received the same day told us how the missionaries were anxiously looking for the arrival of these two travelers at Bombay. She wrote from Memorial Hospital, Sialkot, where she and Dr. Seelig had charge while Dr. Hunsberger was in the hills for a short vacation. They have had over seventy in-patients all summer. They had two nights of blackout but no other signs of war. Miss Hill expected to take her rest time in September when the other members of the staff returned from their holiday.

India has had an unusually hot season; the thermometer registered 112 and 115 degrees on the plains so it was very necessary for all our missionaries to have at least a few weeks away in a cool spot. Some of them have written concerning their visit to the hills. Several have been in groups and lived in tents and described the beauty of the scenery and the comfort of the cool days away from the plains. Two reported after living in the Y. W. C. A. quarters in Simla. They enjoyed very much the contact with the young women of India and missionaries from other denominations. The rooms they occupied were very pleasant and could be rented at a very reasonable rate.

Miss Evelyn Cathcart told of her vacation at Pahlgam, Kashmir, high up in the mountains and of the great benefit it had been to her after spending much of the summer on the plains. When Miss Cathcart returned from her furlough last year she took with her a Frigidaire, which has added greatly to her comfort. She says: "An ice cold drink just makes me feel new again and the expense of running the Frigidaire is not great." Miss Cathcart had some trouble with her eyes while in America but reports that they are not troubling her now. She has kept in contact with a doctor in Lahore.

No doubt all our workers are back at their stations now. We trust they have returned in good health and are ready for the winter's work.

We are sorry to say Miss Frances Lincoln will not return to India. She will be greatly missed in the Sargodha Hospital, where she served for many years. She loved the people and they loved her.

Arrangements are still pending for the sailing of Miss Kate Spencer and Miss Evva Hartig and a number of the missionaries of the Foreign Board but no definite plans have yet been made.

A cable message has been sent to Miss Janette Howland bearing the heavy tidings of her mother's death on October 1. Our sympathy goes out to her and our prayers that she may be sustained in this time of sorrow.

EGYPT

The two parties of missionaries and short term teachers which left Egypt some time ago, one by the eastern and the other by the western route, have returned in safety to America; one arrived in New York on October 6; the other, which traveled via Australia, reached San Francisco the same day.

The Association of the American Mission in Egypt held its summer meeting at the Girls' College in Cairo August 5-8, Miss Ida Whiteside presiding. This was a difficult meeting as arrangements for the different schools had to be made with a depleted personnel. Action was taken to close, or rather suspend for the year, the Alexandria Central Girls' School because of the shortage of staff. Miss Edna Sherriff, who has had charge there, is to go to Assiut

to help Miss Criswell in the Pressly Memorial Institute. Miss Davida Finney is to be in Cairo to carry on her literature work; Miss Venna Patterson will help Miss Nellie Smith with her Bible Women's work in Cairo.

Miss Esther Wilson has been located in Luxor, where they have very warm weather. She went to Cairo to help Miss Eunice Lightowler in the Fowler Orphanage for a time. She also helped Miss Laura Wright and Miss Marion Paden with the Bible Teachers' Conference, which proved a great inspiration. The Lord's presence was very near and all had very happy fellowship together.

A number of the missionaries spent some weeks in the flat over the Girls' School in Benha. They heard the Air Raid siren several times and nothing occurred but one night a bomb fell about a half mile away in a field. No one was hurt but the windows in the Government Hospital were broken. Eight bombs fell in the district that night. Usually when they heard the siren they closed the wooden shutters and opened the glass windows and went back to bed. But upon hearing this bomb actually fall, they dashed downstairs to the empty schoolroom for shelter as it had three roofs. About an hour and a half later (at 4:15 A.M.) the all clear signal was given and they went back to bed. Our missionaries thank God continually for His protecting care. South of Cairo there have been no air raid alarms at all.

We are thankful, too, that so far as we know all our missionaries are in good health and are ready to take up the work of the year. We pray that soon our missionaries who have been detained in America may be able to go back to relieve the overburdened workers.

Sorrow has come also to one of our missionaries in Egypt. Late in September Miss Sarah Meloy of the Girls' College in Cairo received word of the death of her mother, Mrs. J. T. Meloy of Chicago. We sympathize with Miss Meloy in her great loss.

THE SUDAN

No recent news has reached us from The Sudan. The last word received was encouraging and we trust that regular work is going on at this time.

Dr. Mary K. Smith has taken up work in The Tulane University of Louisiana in the Department of Graduate Medicine. In the next few months she will make a special study of oriental diseases that are so prevalent in The Sudan, where she expects to serve a needy people. Before going to New Orleans she visited her parents in Telluride, Colorado. Her father, Dr. Paul Smith, is the minister in our Telluride Church until the way is opened for him to go back to The Sudan. Of course the reunion was a happy one after the trying experience of the parents on the Zam Zam in their effort to reach the Mission in Nasir.

Miss Ray Huffman who came home on furlough last spring has been visiting the good people of Lake Presbyterial who support her. She is kept very busy with Thank Offering Talks and Deputational Work, and many societies in Ohio as well as Pennsylvania are hearing her message.

Miss Verna Pillow is assistant to the Dean of Women in Sterling College and also pursuing studies that will be helpful in her work. Miss Mary Jane McKnight is finishing a course in Biblical Seminary, New York, which she began last year. She is confident that her studies will be an asset in her future work among the women and girls of The Sudan. Miss Isabel Blair has been doing Deputational Work in New York Synod and telling of her work in Ethiopia and in The Sudan. All these missionaries are anxious to return to their stations abroad but are making the best of their disappointment and fitting themselves for larger service in the future.

Temperance and Reform Department

MRS. HARRIET S. BOOBYER, Secretary, 904 Publication Bldg., Pittsburgh, Pa.

LEAFLETS AVAILABLE FOR ALCOHOL EDUCATION

What The Bible Says About Temperance *
Bible Readings On Temperance *
Facts About Alcohol*
What A Mother Needs To Know About Alcohol *
What A Teacher Needs To Know About Alcohol *
What A Workingman Needs To Know About Alcohol *
Who Has The Right To Drink?
Alcohol Education For Church Members
Effects Of Alcohol On Soldiers
Prohibition Will Logically Succeed Repeal
Is Moderate Drinking Injurious?
Shall We Teach Moderation?
The Havoc Of A Liquor Heritage
Insurance And The Moderate Drinker
Why Drink Dulls The Driver
Dressing For The Cocktail Lounge
Danger In Beer And Wine
Old Fallacies And Modern Facts About Alcohol
Do You Know? (Refuting Statements Of Brewers)
Alcohol—A Tripper-Upper
Is Alcohol Harmful?
Aviation And Alcohol
Is Alcohol A Medicine?
So This Is Repeal! *
The Dangerous Undrunken Driver

CITIZENSHIP

Why Vote? *.
Do You Vote? *
Yours It Is, Young Woman, To Vote *
Bible References On Citizenship *
The Good Citizen *
What Is Citizenship?
Who Is Responsible?

These leaflets and others on the subject of the Sabbath, Smoking, Mormonism, as well as special material for the Juniors are "free for postage" to our denomination. Only those marked * are sold to any others interested. Send all orders to Temperance and Reform Department, 904 Publication Bldg., Pittsburgh, Pa.

Literature Department

MRS. A. J. RANDLES, Secretary, 904 Publication Bldg., Pittsburgh, Pa.

December is the month in which we take up the interdenominational Home Mission study. For this study one will need:

Christian Roots of Democracy in America, $1.00, cloth; 60c, paper.

Discussion and Program Suggestions, 25c.

Action for Democracy, 5c.

CHRISTMAS PROGRAM SUGGESTIONS:

Carols, Customs and Costumes Around the World, 50c.

It's Christmas in Any Language, 10c.

Christmas On Gladie, free if included in an order; postage if ordered alone. A mountain story.

Two Candle Lighting Services:

Service of Lights & The Great Light, 35c.

For Juniors:

Children of the Christmas Spirit, 15c.

When the Christmas Star Shone, 5c.

PRAYER CYCLE

The 1941 supply is exhausted. All orders from now on will be placed on file and filled from the 1942 issue.

WORLD DAY OF PRAYER

FEBRUARY 20, 1942 "I AM THE WAY"

We know that you are eager to learn more about the plans for the World Day of Prayer. These are the supplies:

Adult Program—"I Am the Way," 2 cents each, $2.00 per hundred. Ready now for distribution.

Call to Prayer—Free (in limited quantities). Ready now.

Poster—(17x22), 5 cents. Ready now.

Handbook for Day of Prayer Leaders—Suggestions for program, promotion, publicity, and radio—10 cents each.

PLEASE ORDER YOUR WORLD DAY OF PRAYER MATERIAL EARLY: Last year many orders came in during the last week which we were unable to fill since our supplies were completely exhausted.

Tributes

MRS. ROY C. COOPER

It is with a feeling of personal sorrow and bereavement that we, the members of the Young Women's Missionary Society of the Sixth United Presbyterian Church, of Pittsburgh, Pa., wish to pay a tribute of love and esteem to the memory of our departed friend and member, Mrs. Anna Robinson Cooper, who, on July 16, 1941, entered into the blessed rest of Our Father's Home, according to Christ's promise to his disciples. She was truly one of his most trusting and loyal followers in our midst, whether in her church, her family, her social life, or in the larger community, she was an inspiration and a vital force for Christian living.

The memory of her kindness, her happy friendliness, and warm sympathy remains; her sensible, practical example in the conduct of those affairs of our Master's Kingdom in which we mutually engaged will stay with us so long as we labor here.

We wish to share with all of her family our sense of irreparable loss, and to confirm them in the courage, hope, and faith which are the heritage of Christ's followers.

Committee.

JANE FRANCES PHILLIPS

The Woman's Missionary Society of the Altoona congregation feels deeply the loss of their president; but bow in humble submission to the will of our Heavenly Father, who called her Home, Aug. 10, 1941.

Jane Frances Phillips was wholly missionary-minded, and part of her teaching career was spent in the mission school at Stanton, Kentucky. For sixteen consecutive years she was a study teacher at the New Wilmington Missionary Conference, and through her efforts many of our young people received training there. She knew personally and kept in touch with many of the workers in both Home and Foreign fields.

She ably served our Society in her quiet and unassuming way, and in her passing, not only Altoona but the Denomination has lost an able worker.

May her life of Christian service and influence be an inspiration to those of us who remain to carry on the work of our Master 'til He come.

Committee.

MRS. WILLIAM KERR

The members of the Young Women's Missionary Society and the members of the Ladies' Bible Class of the Seventh United Presbyterian Church, Pittsburgh, Pennsylvania, desire to pay tribue to one of their co-workers who was called to eternal rest on August 13, 1941.

For many years, Mrs. William Kerr rendered faithful service to her Master. She was interested in all church activities and affiliated with many church organizations. As an active member of the Sabbath School, she cheerfully gave of her time and her talents in the cause of the kingdom. Years of generous and unselfish service in the Master's vineyard on earth have surely earned for her the Master's reward: "Well done, good and faithful servant."

To her husband, we extend our deep sympathy. May those precious memories of a lifetime spent together sustain him in the hours of loneliness. May the love of Christ comfort him in these days of sorrow.

Mrs. T. T. Newhams
Helen M. Simmen.

MISS DOROTHY I. VAN ATTA

It is with a feeling of deep sorrow, that the Elizabeth Ayers Circle of the First United Presbyterian Church of Columbus, Ohio, wishes to express this loving tribute to the memory of Miss Dorothy Irene Van Atta who was fatally injured in an automobile accident on May 16, 1941. This sudden passing of our faithful member was a great shock to our group as well as to her family and to a host of friends. Even though the span of her life was brief, her Christian influence was far-reaching, and we all have been inspired by the Christian qualities she exemplified.

Believing the missionary cause to be an important phase of Christian service, Miss Van Atta served our organization for many years as a willing worker and performed the duties of various offices including presidency.

Dorothy Van Atta is greatly missed by us, and yet we are thankful for her life which prompts us to give our best to our Master.

Elizabeth Ayers Circle

MRS. L. T. McCANDLESS

The Women's Missionary Society of the Fairhill United Presbyterian Church of Philadelphia, Pennsylvania, wishes to pay loving tribute to Mrs. L. T. McCandless, Sr., who passed away August 1, 1941.

Mrs. McCandless was the last charter member of our church and of our Missionary Society. Her faith and devotion will long be remembered by the whole congregation; we shall greatly miss her in our midst.

Committee.

MRS. HENRY ORR LIETMAN

The members of the Women's Missionary Societies of the United Presbyterian Church of Clarinda, Iowa, wish to pay a tribute of love and esteem to the memory of Mrs. Henry Orr Lietman, our pastor's wife, who on August 29, 1941, was called to her heavenly home by her Saviour, whom she loved and served faithfully.

Her winsome personality and humble spirit not only endeared her to all who knew her, but gave convincing and effective witness for Christ.

Her faithful, active interest in the work of the missionary societies, in all the congregations of the church and her beautiful prayer life will ever be an inspiration to all who were associated with her. Our lives are made richer by her fine spirit of devotion and faithfulness to the Master.

We extend our deepest sympathy to her husband, the Reverend Henry Orr Lietman, the young son Paul Stanley, and other loved ones and commend them to God, to whose will she was wholly resigned.

Her consecrated life found expression in the words of the Psalmist: "Surely goodness and mercy shall follow me all the days of my life and I will dwell in the house of the Lord forever."

Committee.

MRS. MAE MILLER

Again the Women's Missionary Society and members of the Stewart Station United Presbyterian Church of Trafford, Pa., are called upon to bring loving tribute to another of our faithful and efficient members, Mrs. Mae Miller, who was called Home to be with her Lord and Saviour whom she loved and faithfully served in every capacity of the church's work which was committed to her to do. She was always in her place at Sabbath School and church service on time, always ready to call on the sick in the church and the community, taking some little cheer to them. She was active in the Missionary Society, was chairman of the Prayer group of our society. She was never too busy to do anything requested of her in the work of the church. She was never happier than when she could do a kindness to someone. She was stricken suddenly and was soon released by her Saviour's call.

How we all do miss her happy cheerful voice in our midst, but rejoice with her that she has received her Saviour's "Well done good and faithful servant, enter thou into the joy of thy Lord." Mrs. Miller was born in the community, united with the church at an early age and her life was a cheerful witness to her Christian faith. She leaves one brother, and three sisters and one son. We would extend to them our sympathy and love in their loneliness and bereavement and would commend them to Him who comforteth all who mourn.

My life is but a weaving
  Between my Lord and me;
I cannot choose the colors,
  He worketh steadily.
Oft times He weaveth sorrow,
  And I, in foolish pride
Forget He sees the upper,
  And I the under side.
Not till the loom is silent
  And the shuttles cease to fly,
Shall God unroll the canvas,
  And explain the reason why.
The dark threads are as needful,
  In the weaver's skillful hand,
As the threads of gold and silver
  In the pattern He has planned.
He knows, He loves, He cares—
  Nothing this truth can dim;
He gives the very best to those,
  Who leave the choice with Him.

(Author Unknown)

Mrs. Laura Kunkle,
Mrs. Bardwell,
Mrs. H. N. Cornes,
Committee.

MRS. MARY W. HECKEL

We, the members of the Women's Foreign Missionary Society and the Ladies' Aid Society of the First United Presbyterian Church, N. S., Pittsburgh, Pa., wish to offer this tribute of love and regard to a dear friend and fellow-member, Mrs. Henry W. Heckel, who entered into Eternal Life, September 7, 1941, after a life of willing service and loyalty to her God.

From her childhood, Mrs. Heckel was identified with the work of the church: in the Sabbath School, as a pupil, as a teacher, leading many to Christ; as an officer, filling many official positions in the societies, and always giving her best. She was connected with "The Mothers' Helpful Hour" from the beginning and served as the president for the past eighteen years; its members "rise up and call her blessed."

Mrs. Heckel was interested in all the activities of her beloved United Presbyterian Church and Christ's Kingdom everywhere. Her gentle Christian character, her faithful active interest in all the work of the church, will ever remain an inspiration to all who knew her.

We commend her husband and son and many friends to the wondrous comfort of hope laid up in heaven and the assurance of the Word, "Precious in the sight of the Lord is the death of His saints."

Committee:
Margaret McCance,
Mary E. Carson,
Mary R. Hagerman.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

(c-o American Mission should be added to each foreign address)

INDIA

Miss Ruth I. Ardrey, 1921—Sialkot City
Miss Helen Artman, 1920—Sheikhupura
Miss Margaret E. Ballantyne—1941, Kinnaird College, Lahore
Miss Kathryn Beattie, 1920—Martinpur
Miss Minnie Beatty, 1912—Abbottabad
Miss Hazel Bennett, 1908—Gujranwala
Miss R. Jean Black, 1921—Sialkot City
Miss Lois Boyd, 1918—Sangla Hill
Miss N. Addaline Brandon, 1931—Sargodha
Miss Frances E. Brown, 1927, 1937—Lyallpur
Miss Theresa I. Brownlee, 1922—Sialkot City
Miss Marie Cash, R.N., 1926—Pasrur
Miss Evelyn Cathcart, 1925—Sheikhupura
Miss Marjorie Faught, R.N., 1933—Sialkot City
Miss Margaret Fehlman, 1913—Zafarwal
Miss Betsy Fleming, 1913—Sargodha
Miss Vida J. Graham, 1922—Pathankot
Miss Eva M. Hewitt, 1930—Campbellpur
Miss Alice G. Hill, 1938—Lyallpur
Miss Kate A. Hill, 1896—Sialkot City
Miss Janette Howland, 1921—Campbellpur
Miss Reba C. Hunsberger, M.D., 1921—Sialkot City
Miss Flora Jameson, 1903—Sangla Hill
Miss Mary Kyle, 1904—Badomali
Miss Olive Laing, 1912—Rawalpindi
Miss Sarah Jane Lamont, 1928—Pathankot
Miss Glendine Lundquist, R.N., 1932—Sialkot City
Miss Laura R. MacLachlan, 1938—Badomali
Miss Elizabeth F. McConnell, R.N., 1931—Jhelum
Miss Lillian A. McConnell, 1902—Jhelum
Miss E. Marjorie McCrory, 1936—Jhelum
Miss Evelyn M. McKelvey, R.N., 1938—Sialkot
Miss Margaret Murdoch, 1924—Sangla Hill
Miss Ruth M. Nichol, 1933—Sialkot City
Miss Marion T. Peterson, 1930—Rawalpindi
Miss Willa M. Ramsey, 1921—Pathankot
Miss Laura Reynolds, 1924—Sangla Hill
Miss Louise Scott, 1916—Gujranwala
Miss Vivian Trimble, 1921—Pathankot
Miss Ruth A. Warnock, 1913, 1936—Sargodha
Miss Helen V. Weede, 1928—Zarfarwal
Miss Georga Wengert, 1920—Gurdaspur
Miss Dora B. Whitely, 1911—Pasrur

HONORARY RETIRED MISSIONARY

Miss Mary J. Campbell, 1884—1435 Shepherd St., N.W., Washington, D. C.

NOW IN THIS COUNTRY

Miss Lois M. Buchanan—334 N. Rutan St., Wichita, Kan.
Miss Evva P. Hartig, R.N., 1924—57 Broadway, Frostburg, Md.
Miss Mary Frances Lincoln, R.N., 1920—1502 Penn Ave., Wichita, Kans.
Miss Kate E. Spencer, 1918—E. Main St., Oblong, Ill.

RETIRED

Miss Emma Dean Anderson, 1881—231 Franklin St., Slippery Rock, Pa.
Miss Laurella G. Dickson, 1897—Tarkio, Mo.
Miss Ella M. Gordon, 1893—Pattersonville, N. Y.
Miss Mary E. Logan, 1891—Rushville, Ind.
Miss Rosa McCullough, 1879—Greenwood, Mo.

RETIRED (from Egypt)

*Miss Rena L. Hogg, 1899—Assiut
Miss Ella M. Barnes, 1911—926 E. 1st St., Monmouth, Ill.
Miss Minnehaha Finney, 1894—121 N. 7th St., Sterling, Kans.

EGYPT

Miss Margaret A. Bell, 1901—Fayum
Miss Helen R. Brownlee, R.N., 1934—Assiut
Mrs. Mary K. Coventry, 1918—Benha
Miss Anna B. Criswell, 1905—Assiut
Mrs. Ada A. Dunlap, 1926—Fayum
Miss Lucia Dwight, 1919—Beni Suef
Miss Davida Finney, 1915—Assiut
Miss Elsie French, 1909—Cairo
Miss Martha C. Glass, 1922—Assiut
Miss Eulalia D. Grether, 1929—Tanta
Miss Alice Grimes, 1924—Cairo
Miss A. Constance Harper, 1937—Benha
Miss Lucy Lightowler, 1921—Cairo
Miss Helen J. Martin, 1915—Cairo
Miss Evelyn McFarland, 1919—Cairo
Miss E. McKibben, R.N., 1924—Tanta
Miss Mabel McMichael, 1937—Tanta
Miss Carol E. McMillan, 1906—Beni Suef
Miss Sarah B. Meloy, 1928—Cairo
Miss Marion A. Paden, 1902—Tanta
Miss Venna R. Patterson, 1924—Minia
Miss Frances Patton, 1922—Mansura
Miss Stella Robertson, 1922—Cairo
Miss Martha A. Roy, 1938—Luxor
Miss Edna B. Sheriff, 1920—Assiut
Miss Nellie C. Smith, 1911—Cairo
Miss Mary M. Stevenson, 1939—Cairo
Miss Mary C. Thompson, 1939—Tanta
Miss Helen M. Walker, 1930—Assiut
Miss Laura B. Walker, 1904—Mansura
Miss Ethel L. Weed, 1919—Alexandria
Miss Ida B. Whiteside, 1913—Luxor
Miss Esther W. Wilson, 1919—Luxor
Mrs. Margaret J. Work, 1939—Cairo
Miss Ruth A. Work, 1904—Assiut
Miss Laura Wright, 1921—Tanta

NOW IN THIS COUNTRY

Miss Leota Cabeen, 1909—5th Ave., St. Joseph, Mo.
Miss Mary F. Dawson, 1922—404 W. Main St., Pullman, Wash.
Miss Alta G. French, 1925—Goldfield, Iowa
Miss Alfretta M. Hammond, 1904—State Hospital, Warren, Pa.
Miss Lois D. Kingan, 1926. c/o J. C. Downs—3222 Wainbell Ave., (16) Pittsburgh, Pa.
Miss E. Roxy Martin, 1901—1239 Filmore St., Frankford, Philadelphia, Pa.
Miss Dora B. Mason, 1918—2515 Orlando Drive, 21, Pittsburgh, Pa.
Miss Lillian McClelland, 1923—1011 S. Parkview St., Los Angeles, Calif.

THE SUDAN

Miss Mary E. Coie, 1919—Omdurman
Miss Una Coie, 1918—Khartum North
Miss Mary V. Ewing, R.N., 1939—Doleib Hill
Miss Elsie E. Grove, 1912—Doleib Hill
Miss Marguerite McClellan, 1926—Khartum North
Miss Aulora R. McIntyre, 1911—Wad Medani
Miss Ellen P. Smith, 1938—Khartum North
Miss C. Blanche Soule, 1921—Wad Medani
Miss Frances Turk, R.N.—Khartum North

NOW IN THIS COUNTRY

Ruth Beatty, R.N., (Formerly of Ethiopia) c/o Mrs. Sydney Smith, Reedsville, Pa.
Miss Isabel Blair, 1922—80 Brownson Ave., Washington, Pa.
Miss Ray Huffman, R.N., 1924—315 E. Fourth St., Oklahoma City, Okla.
Miss Mary Jane McKnight, 1922—235 East 49th St., New York, N. Y.
Miss E. Verna Pillow, 1930—Sterling Kans.
Miss Ruth Williamson—1100 McClellan St., Tama, Iowa

* Retired.

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Dr. and Mrs. John Vroon—Sialkot

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Dr. and Mrs. S. C. Picken—1241 13th St., Des Moines, Iowa
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Mrs. F. A. Whitfield—717 N. Main St., Lindsborg, Kansas

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Dr. and Mrs. J. H. Martin—New Concord, O.
Dr. and Mrs. J. A. McConnelee—Route 6, Box 281, Fresno, Calif.
Rev. and Mrs. H. S. Nesbitt—288 Elmwood Ave., Wollaston, Mass.
Rev. E. L. Porter, D.D.—535 Spring St., Wooster, Ohio

SUDAN

Dr. and Mrs. G. A. Sowash—Owing Mills, Md.

† Retired.

Night Sky At Christmas

The First Christmas

That Christmas night
The sky grew bright
And clear with light
From God above.
And all below
Lay whitened in the glow —
A welcome for the Prince of Peace
Whose government shall never cease,
Whose kingdom ever shall increase.
The dream of ages had at last come true:
The Savior of the World was born — a Jew.

★ ★ ★ ★ ★

Christmas 1941

This Christmas night
The sky grows bright;
But not with light
Of Heaven's love.
And all below
Lies reddened in the glow;
For from the sky War spits forth flame,
And fiery tongues dart down to maim
And kill mankind for whom Christ came.
The dream of ages has not yet come true
For world-wide peace. Christ's homage still is due.

(Mrs. C. W.) Elsie Wehling Fulton,
Secretary of Prayer Groups.

A Little Time Apart

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"BEHIND THE GARDEN OF ALLAH"